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Ecclesiastical Review

A Monthly Publication for the Clergy
Cum Approbatione Superiorum

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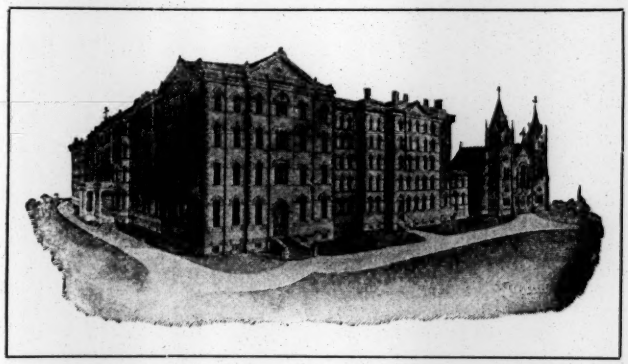

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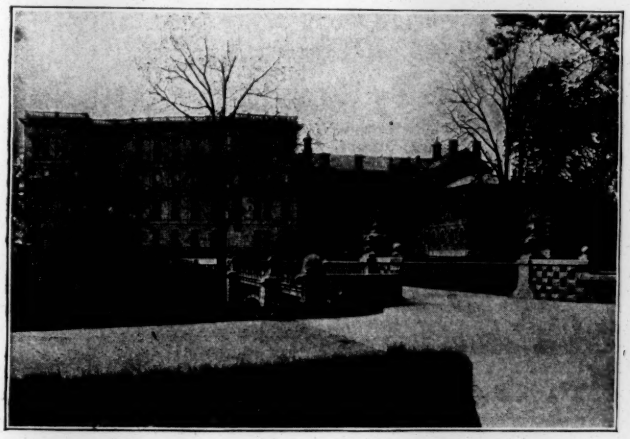

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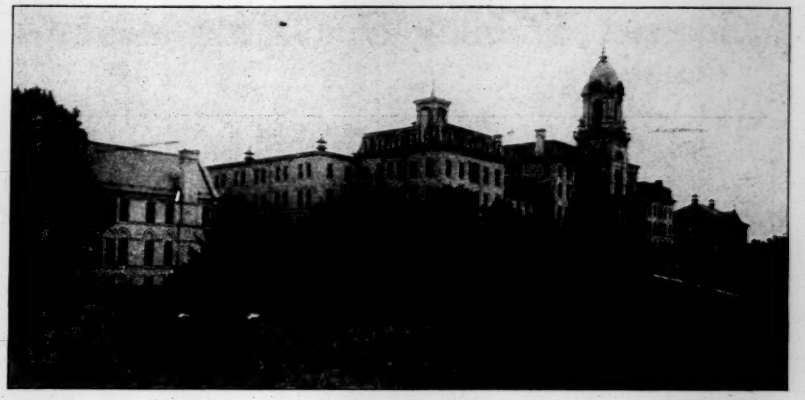

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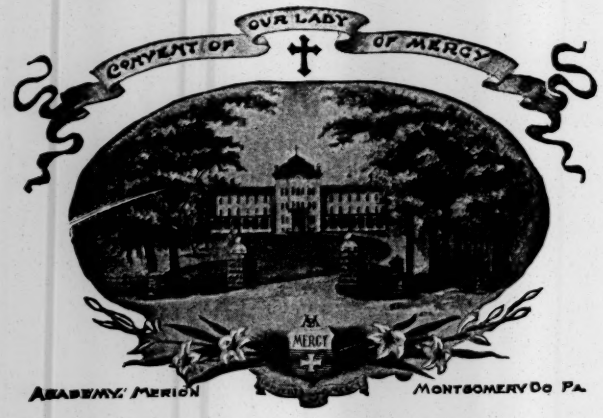

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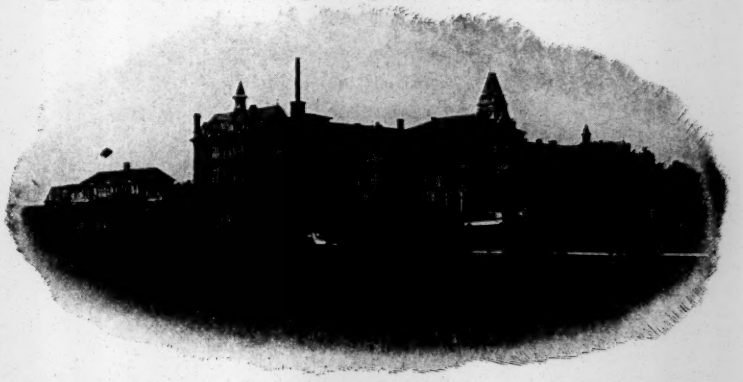

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. X.—(XXX).—MARCH, 1904.—NO. 3

THE POST-COMMUNION.

ITS HISTORY AND ITS LANGUAGE.

FOR the greater part of our lives we priests shall be saying the liturgical prayers of the Church, and that fact alone is a justification of their deeper study and their further elucidation from every point of view. However, the study of the language of prayer from an historical and literary point of view, as is the purpose of this paper, calls for more justification. The sense is so manifestly the first thing in prayer that to dwell on the sound seems at least a waste of time, if not a piece of folly. "Words without thoughts never to Heaven go," says even the poet, and we should not care to deny the fact. When a man enters his chamber and having shut the door prays to his Father in secret, he will not bring Webster or Goold Brown along to make a choice selection and a correct collocation of words. The language of the heart has ever defied the rules of grammar and the precepts of rhetoric. To weep with Magdalen, to bow the head or beat the breast with the Publican, are sublime prayers whose history cannot be told, whose eloquence cannot be analyzed.

Yet true as all this is, we should like to say that in studying the expression we do not wish to contest at all the supreme importance of the meaning, and that we do not consider it necessary to rob the body of all its beauty because the soul is and must be preëminently beautiful. Probably the criticism here suggested is best answered by admitting its truth in the case of private prayers, but to deny its bearing on the question in the case of public prayers; and it is of the public prayers only of the Church that

I propose to treat. A singer might be allowed in the privacy of his room to sing his hymns to an improvised melody, but he would not be allowed to do so publicly in the church. The liturgical music of the Church has its great beauty, eminently fitting in the divine public service, and one will not sing with less fervor because one has a higher appreciation of that beauty and a keener realization of its fitness. It may be safely assumed, therefore, that no one will pray with less devotion because he knows and appreciates to the full the beautiful language of the Church's public prayers.

What Writers Think of these Prayers.

The beauty of the prayer of the Church is an old story. "Nothing," says Wiseman, "can be more perfect in structure, more solid in substance, more elegant in conception, or more terse in diction than the collects, especially those of the Sundays and of Lent."[1] "The collects," says Pichenot, "are remarkable for their simplicity, which puts them in touch with every mind and every heart; for their brevity, which forgets not our weakness and wearies not our attention; for their richness and fulness, which is deficient in nothing. They are full to overflowing with dogmatic truth and moral duty. They are redolent with the liveliest faith, the firmest hope, the warmest charity." Such is the panegyric the learned and devoted author gives in the introduction to his work *La Prière de l'Église*, which consists of a series of beautiful conferences on the collects of all of the Sundays and of most of the principal feasts. "The collect," says Gautier, quoted in the same work, "is the substance in brief of the whole office; it is a marvel of conciseness, propriety, and poetry. We should take note, too, as no one has yet done fully, that these qualities can be found in all the prayers of the Mass. We cannot read one without being filled with admiration. Assuredly the past has produced nothing more beautiful. The unknown authors of these masterpieces wasted no words, but made every word tell."

The Principal Parts of a Prayer.

The prayers of the Church have their well defined divisions. "The collects," says Wiseman, "are almost invariably composed

[1] Essays, vol. i, *Prayers and Prayer Books.*

of two parts, which may be called the recital and the petition. The first contains either a declaration of our wants, general or individual, temporal or spiritual, or a plea for mercy, or for a favorable hearing. In this first portion, nothing strikes one so much as the noble and appropriate terms in which the Deity is addressed, and the sublime greatness with which His attributes are described. What can be more majestic than such expressions as these: '*Protector in te sperantium, Deus sine quo nihil est validum, nihil est sanctum;*' or '*Deus virtutum, cujus est totum quod est optimum;*' or '*Deus innocentiae restitutor et amator;*' or '*Deus a quo cuncta bona procedunt*'? There is, in fact, hardly a collect in which some singular beauty of thought, some happy turn of phrase is not to be found. The connecting link between this preamble and the petition which follows is often of the most energetic character, being, in fact, the pith and core of the prayer itself—that which makes it a prayer; and though confined to three or four words, it is varied with wonderful richness in almost every collect. The petition itself is ever most solemn, devout, and fervent; often containing a depth of thought which would supply materials for a long meditation. There is no commonplace; but whether the request refers to public or private blessings, it is conceived in terms so distinct and appropriate as to give a character of originality and beauty."[2]

Such is Cardinal Wiseman's division of the collect; but we can readily distinguish, with others, four parts to every collect, by subdividing each of these two main parts. In the recital we have first the address, as *Deus* or *Domine Deus;* then the motive or occasion of the prayer. In the petition we have the request, and lastly the invocation. For example, in the collect for Pentecost we have for an address, *Deus;* for a motive, *qui hodierna die corde fidelium Sancti Spiritus illustratione docuisti;* for a request, *da nobis in eodem Spiritu recta sapere et de ejusdem semper consolatione gaudere;* and for the invocation, *per Dominum nostrum Jesum Christum,* etc. These parts may not always be arranged in this order, and may not always be clearly distinct. Yet that such a division should exist, seems to follow from the very nature of prayer, just as the parts of a speech seem to precede all art.

[2] *L. c.*

Indeed, this division of prayer corresponds somewhat loosely to the four parts of a speech; with the address for exordium, the motive for confirmation, the request for proposition, and the invocation for peroration. Macaulay has likened the collect of the Anglican Prayer Book to a sonnet, and if it is not too fanciful to urge the comparison, we might assign the four parts of prayer to the four principal parts of the sonnet.

The Post-Communion as an Illustration of the Church's Prayer.

Instead of treating of all the Church prayers, or even of all the collects, I have thought it better to confine my remarks principally to the post-communion, because we shall thus be enabled to treat our subject in a more satisfactory because more definite manner. The restriction will, moreover, serve but to emphasize the literary beauty of the Church prayers, suggesting by the richness within such narrow space the wealth that can be gained by faring further afield.

One of the most remarkable features of the prayers of the Church is their variety of expression united with sameness of idea. "Thus," if we may once more quote Cardinal Wiseman, "the collects in Lent repeatedly pray against the same dangers of the season, remissness in its most painful duties, or mere formal observance of them, without the interior spirit of humility and mortification. One of the two collects of each day is almost sure to allude to one or other of these topics; yet the variety which runs through them is most surprising. The petition appears new every time it is repeated, from the happy change in the phraseology. They are like variations in music upon a simple theme; more striking than such variations usually are, because they never degenerate into long complications of the original strain. The last is as simple as the first." (*L.c.*) Now if the collects are restricted in their scope, at least during certain seasons, the post-communion, which we have taken for our study, is still more restricted in its scope, and that, too, for all the year around. If then such a prayer succeeds in avoiding monotony of form and expression and sameness of idea, we shall surely come away from its study with a keener enjoyment of its beauties and a higher appreciation of the skill of its authors.

In the division and arrangement of its parts the post-communion follows in general the plan of the first collect of the Mass. However, it is to be noted that it is, at least in more recent times, shorter, as a rule, than the collect. This shortening is especially noticeable in the address, which in the post-communion is frequently nothing more than *Domine*. The fact of Communion, as we should expect, becomes more prominent, taking usually the first place and receiving full and varied expression. The petition of the post-communion is expressed in the plural number, as in the collect and the secret. A remarkable exception to this rule is had in the prayer of the priest: *Corpus tuum quod sumpsi*, etc. It seems indeed a slight change from the plural to the singular, but that change of number is the evidence and expression of a greater change in the everyday life of the Church. In earlier days, when to assist at Mass meant likewise to receive Communion, the congregation was as much at one with the priest in the end of Mass as it was at the beginning, and no priest could have said *sumpsi* without partially suppressing the truth. The change from the daily Communion of all to the daily Communion of one has its sad history recorded every day in the Mass in the change from *Quod ore sumpsimus* to *Corpus tuum quod sumpsi*. The second of these prayers still survives in the plural number and may be found in the Gothic Missal.[3]

Origin of the Post-Communion Prayer.

The post-communion has always been part of the Mass. St. Paul in his first Epistle to Timothy (2: 1) says: "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made for all men." St. Augustine (*Ep. ad Paulin.* 59, 5) gives a long explanation of this passage, asserting that these various terms refer to the different parts of the divine service, and most of the early Fathers, both Greek and Latin, explain the verse in the same way. Whether this is the proper explanation of St. Paul's various terms does not concern us here; what interests us most is the evidence that such an explanation affords, of the very early existence of the *Gratiarum Actio*, or post-communion. In the Eastern liturgies, indeed, the prayer is

[3] *Liturgia Romana Vetus*, Muratori, 2, 653.

always styled the "Prayer of Thanksgiving." According to St. Augustine (*l. c.*) the thanksgiving follows Communion and concludes the services. "Participato tanto sacramento, gratiarum actio cuncta concludit." In the early Roman liturgies the post-communion is often called *Oratio ad complendum.* In the Gothic liturgy there is both a post-communion and a collect, which is really a post-communion. We shall return later to this fact, as it seems to be a connecting link in the development of the post-communion.

What was the model upon which the post-communion was fashioned? There can be little doubt that in her prayers, as in the rest of her services, the Church took the model of her forms to some extent from the Old Testament. We have many prayers in the Scriptures, beginning with Genesis; and many of them resemble in form the prayers of the Mass, although, as was to be expected, they have not the invocation that marks the close of our prayers. For example, we have the prayers of Jacob (Gen. 32: 9–11): "O God of my Father Abraham, and God of my Father Isaac, O Lord, who saidst to me: Return to thy land and to the place of thy birth, and I will do well for thee, I am not worthy of the least of all thy mercies and of thy truth which thou hast fulfilled to thy servant. . . . Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children." There is also the prayer of Moses in Deuteronomy (9: 26): "O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemeed in thy greatness, whom thou hast brought out of Egypt with a strong hand. Remember thy servants, Abraham, Isaac and Jacob: look not on the stubbornness of this people, nor on their wickedness."

In both of these cases, as in many others, we have the same parts as in our own prayers, but they are more loosely put together. We have the address, motive, and petition. That all this is natural enough, is evident from various other early prayers of Eastern nations and literature. Every student of the classics is probably familiar with the prayer of the priest of Apollo mentioned in the first Iliad, a prayer which has the same natural division of parts.

The Post-Communion in the Eastern Liturgy.

When we turn to the earliest prayers after Communion, we are struck by their great length. In the Eastern liturgies this is the case to a very marked degree. However, in the most ancient liturgies the prayers seem to have been shorter, and the lengthening of prayers and redundancy of expression may in truth be considered evidence of a somewhat later date of any given liturgy. In the liturgy of St. James, one of the earliest which we possess, the thanksgiving is short. It runs as follows: "We render thanks to thee Christ, our God, that thou hast made us worthy to partake of thy body and blood, for the remission of sins and for life everlasting. Do thou in thy goodness and love keep us, we pray thee, without condemnation."

Whereas, in the liturgy of St. Dioscurus, Bishop, we read the following prayer: "We give thee thanks, we adore, praise and exalt thee who art eternal and hidden, who hast made us worthy of this wondrous and unfathomable gift by which thou hast anointed and cleansed the souls of thy adorers, and by freeing us and calling us from the corruption and ruin that follow upon leaving thee, hast joined us to thyself and hast filled our hearts with the light of thy knowledge. Grant us that we may live ever in thee, apart from all danger of fall, and that at any hour we may appear before thee pure and spotless. Grant us also that this receiving of the body and blood of Christ, thy only begotten Son, may serve to cleanse and purify, not to condemn and confound us. Grant too that throughout our lives we may ever offer sacrifices of thanksgiving before thee and that these life-giving mysteries may keep us ever in loving friendship with thee;" etc.[4]

Absence of Thanksgiving in the Later Post-Communions.

It may be noticed in both of these prayers that the expression of thanks is prominent. So it is in all Eastern liturgies. The *Oratio, gratiarum actio* is true to its name. In our post-communion, on the contrary, the expression of thanks is of comparatively rare occurrence. One early liturgist, Dionysius the Carthusian, has a scholastic explanation of the fact. "Quamvis

[4] *Liturgiarum Orientalium Collectio*, Renaudot, 2, 489.

orans praeconia Dei in suis orationibus formaliter non exprimeret, tamen ipsa oratio est Dei laudatio." The distinction expresses a truth but does not tell us how it happens that thanksgiving is always clearly stated in the Eastern liturgies, and why it is not so stated in the Western liturgies. We may perhaps hazard a conjecture to account for the fact. In the Gothic Missal already mentioned we find after Communion both a post-communion and a collect, and in the post-communion of the very first Mass the idea of thanksgiving comes out quite prominently. The post-communion reads as follows: "Made strong with heavenly food and drink, let us, dear brethren, give praise and thanks to God Almighty, begging that we who have been held worthy to partake of the body and blood of our Lord Jesus Christ, His only begotten Son, may also be deemed worthy to receive the recompense of heaven through our Lord Jesus Christ, His Son." Such is the post-communion, and the collect after it is the prayer said now by the priest immediately after taking the Precious Bood, *Quod ore sumpsimus*, etc. Our conjecture is, then, that at first after Communion there was a prayer of thanksgiving, followed by a collect, as is the case in most Eastern liturgies, and that in the course of time the former disappeared, leaving only the collect. This conjecture is simply based on the fact that there is no explicit mention of thanks such as we should naturally expect after Communion, and such as the earlier liturgies of the East, more in accordance with the name of this part of the Mass, always have.

A Beautiful Mosaic of Inspired Texts.

The post-communion of the Eastern churches is frequently a mosaic of Scriptural phrases. It is unnecessary to speak of the devotion and sacredness imparted to these prayers by such a practice. In the liturgy of St. Basil (Renaudot, 1, 24) the thanksgiving after Communion runs as follows: "Our mouths are filled with joy and our tongue with exultation because we have been made sharers of thine immortal sacraments, O Lord: because what the eye hath not seen and the ear hath not heard and the heart of man hath not conceived, that, O God, thou hast prepared for them who love thy holy name, and hast revealed to the little

ones of thy holy Church. So, Father, it hath seemed good before thee, because thou art merciful, and we give to thee on high glory, honor, and worship, to the Father, the Son, and the Holy Ghost, now and always and forever."

Whilst this peculiar characteristic of using the Scriptural language is more rare in our post-communions, perhaps because of their brevity, we find nevertheless striking and beautiful examples of it. The following prayer, said on the feast of the Precious Blood, is an instance in point: "Admitted to thy holy table, O Lord, we have drawn waters with joy from the fountains of the Saviour; may His blood become for us, we beseech, a fountain springing up unto life everlasting." Other examples of the same nature occur in the liturgy of the feast of the Sacred Heart and of St. Paul of the Cross.

From East to West.

As already indicated, there is a marked contrast between the liturgies of the West and those of the East, and that contrast is evident at first glance. We have spoken of the well-known brevity of the Western collects. Their variety is equally evident. In the East one prayer serves for all time; in the West we have different prayers for different times, and a choice of prayers even for one day. A person who has not read the liturgies of the West can form no idea of the abundance and diversity of the collects to be found in them. In the Sacramentary of Leo we have for the feast of St. Laurence no less than fourteen sets of collects and an equal number of Prefaces. There are thirty different Masses for the common of martyrs which may be used during a single month. Everywhere we meet with a wealth of prayer, and however incapable a priest might find himself to be of reading between the lines new meanings whereby to stir his languid devotion, he might quicken the pulses of piety by a fresh prayer every day in the week and have no prayer the same for two years in succession.

The Latin Period.

There is in all these varying prayers of the Western liturgy one marked characteristic, a characteristic that is the source of

nearly all the difference to be noted. That characteristic cannot be put more briefly than by saying that the Roman prayers are what in rhetorical language is styled periods, the Eastern are not. As the Christian religion made churches of Roman palaces, made holydays of Roman holidays, so taking the Pagan language, it made prayers of the Roman periods. It clothed the spirit of Jewish piety in the melody of the Roman sentence, and fitted an Eastern soul to a Western body.

How early this element entered into the form of our prayers we cannot say. Pope Gregory and Pope Gelasius have told us that the light of prayer handed down by them was kindled from the torches of the catacombs, and St. Irenæus gives us a prayer (*Hæres*, 3, 6, 4) that in its words is not only fragrant with memories of his early home at Antioch, but strongly suggests the effect of Roman environment in his adopted home at Lyons: "Lord God of Abraham, God of Isaac, God of Jacob and Israel, who art the Father of our Lord Jesus Christ; God, who out of the abundance of thy mercy hast been pleased that we should know thee, who didst make heaven and earth, governest all things, art the only true God, above whom there is none other, grant through our Lord Jesus Christ that the Holy Ghost too may govern us: grant to every reader of these writings to know that thou alone art God, to abide firmly in thee, and to hold aloof from all heretical, godless, and blasphemous opinions." Gradually we note a change in the development of our prayers with the adoption of the periodic style, and with that fundamental change others came in its train, some of which mark the distinguishing beauties of our prayers, and some perhaps their drawbacks. With the periodic structure came brevity and precision and harmony and suggestiveness, but with it came also some loss of feeling and spontaneity. Art brought its excellences, and nature withdrew some of its charms.

What would be the effect of the Latin period on the warmth of feeling but exuberance of expression in the following post-communion of the liturgy of St. Cyril (Renaudot, 2, 288): "Now that we have been made glad from the blessed fountain of thy grace, O Lord, what shall we give in return to thy bounty great and generous; but though we are bound down to an earthly

mind, yet considering thy majesty, we cry with words of praise, O the depth of the riches of thy wisdom, O the breadth of thy goodness, O the unfathomable abyss of thy mercy, that when we were holden of the malice of sin, thou hast led us to such joy and gladness;" and so the prayer goes on for as long again.

This prayer indeed is not believed to be of very early origin, but such a prayer could never at any time serve as a collect in our liturgy. The form of Latin period adopted would prune such exuberance and condense such redundancy; but in the pruning and condensing, it is to be feared, much of the feeling would likewise vanish. Perhaps it is better so in our colder and more practical Western life. The exotics of Asia Minor will not stand the climate of Europe, and the cedars of Lebanon will not flourish on the coast of Massachusetts.

If we would get to a fuller idea of the mold into which our prayers are cast, we should note that it was not the periodic structure simply which has been adopted, but a certain peculiar form of the periodic structure. Our prayers approximate very closely to the so-called perfect period (*periodus quadrata, rotunda*) with its balance and antithesis.

The first effect of choosing such a form for our public prayers was to make them brief. In the Eastern liturgies there was no intrinsic reason why the prayers should ever stop. As the number of petitions to be made is practically unlimited, these prayers could go on as long as the priest's voice and lung held out, or until the impatience of the congregation brought him to an enforced end.

But Western activity compelled us to make our prayers brief; and if withal they were to be efficacious they must be suggestive. The Eastern practice of heaping up synonyms and multiplying adjectives found no favor in the West. The aptest synonym and the most significant adjective, and they only, could now find a place in the periodic prayer. But what the post-communion lost in length, it made up in depth.

How would that beautiful post-communion said on the feast of the Annunciation, the prayer that has been chosen for the Angelus, how would it have fared in Eastern hands? Would we have had the marvel of brevity and completeness that we now

have? Here is a prayer of which the expression, "multum in parvo," is, if ever, most fully verified, a prayer in which the life of Christ and our salvation are the themes, and are interwoven and blended in a sweet melody, leading us in a climax from the angel of the Annunciation to the angel of the Resurrection, from grace to glory, with the revelation of the Incarnation for its bright foreground, and for a dark but divine setting the Passion and Cross of Christ. No translation can preserve its charm, which depends essentially on the order and harmonious dignity of its Latin: "Gratiam tuam, quaesumus Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur."

Balance and Melody.

Besides giving suggestive brevity to our prayers, the laws of the Latin period gave also balance and antithesis. In this balance and antithesis much of the pleasing melody of our prayers consists. We have already noticed that the choice and order of our words contribute to that effect, but the balanced and pointed contrast of the clauses is the main cause of the harmony that the most casual reader cannot fail to observe and enjoy. It is very difficult, because of the very abundance of the matter even in the case of the post-communion, to restrict oneself in the choice of examples. Translation is here inexpressibly helpless. We quote some of the shorter post-communions from the old sacramentaries.

"Libantes, Domine, dona celestia, praesidium nobis inesse gaudemus et inter ista quae transeunt, eorum quae sunt mansura confidimus."[5]

"Sanctorum precibus, Domine, quaesumus, salus et mentium praestetur et corporum, ut doni tui fiat nobis et benedictio copiosa et larga protectio."[6]

"Majestatem tuam suppliciter deprecamur, ut sicut nos corporis

[5] "Having made offering, O Lord, of the gifts of heaven, we rejoice to possess a safeguard within us, and while living among the things that pass away, we put our trust in those that abide forever."

[6] "Through the prayers of the saints vouchsafe, O Lord, to give us safety of soul and of body too, so that thy gift may bring to us both abundant blessing and manifold protection."

et sanguinis sacrosancti pacis alimento, ita divinae naturae facias esse consortes."[7]

"Repleamur, Domine, gratia muneris sacri, et quae gustu corporeo dulci veneratione contingimus, dulciora mentibus sentiamus."[8]

Examples can give no idea of the variety displayed even in this very matter of antithesis. Any one who would like to come to an appeciation of the melody that sounds along the well-balanced Latin sentence, could do no better than read the collects of the old Roman liturgies. It is really remarkable how not merely sameness of phrasing but even monotony of sound is avoided within the narrow compass of the brief Western prayers.

Whether the successive authors of these prayers went back to attune their ears to the rhythmic cadences of Cicero, or whether the first Leo with the overshadowing mastery of a great genius fixed once for all the melody of Roman prayers, certain it is, we have the same grand theme with innumerable variations. To realize how sensitive to harmony these musicians of language were, a simple experiment may be performed. The phrases, *quaesumus Domine* and the like, were consecrated and, admitting of no internal modification of melody, had to seek it in some external change. The expressions were fixed; their places were not. Now one can feel how these phrases, though restricted to the beginning of the prayer, yet are shifted forward or backward, either transposed, or separated, but ever musically adjusted to their setting by a delicately trained instinct of harmony. Another easily verified evidence of this melody is offered in the variant readings of many prayers. Often when an intruding word or wrong collocation may not disturb the sense of the passage in a prayer at all, yet will the musical ear detect the disturbed harmony of the period, and suddenly discover at the bottom of the page the corrected text.

He who studies the melody of these prayers will find his pleasure all the greater that the melody is accompanied by a felicity of

[7] "Humbly do we implore thy Majesty that as thou dost feed us with the nourishment of thy most holy body and blood, so thou wouldst make us sharers of thy divine nature."

[8] "May we be filled, O Lord, with the grace of thy hallowed gifts, and may that which the taste of our body has enjoyed in sweet worship, prove sweeter still in feeling to our souls."

phrasing and a rich suggestiveness of vocabulary, reminding him of the "curiosa felicitas" of Horace, even though it will at times arouse the despair of the translator. We have restricted ourselves to the post-communion, and for examples of such happy and significant turns of expression we would refer to the beautiful paraphrases used to describe the Blessed Sacrament and Communion. A few pages of the Sacramentary of Leo give us the following expressions, which might easily be multiplied: "pignus coelestis arcani," "repleti substantiâ reparationis et vitae," "redemptionis nostrae munere vegetati," "aeternae pignus vitae capientes." These expressions are not only beautiful in themselves but are appropriate in their contexts. In a Mass of the Sacramentary of Leo (*Mur.* i; 352) where the collects and the Preface refer to the evils that surround us in this world, the post-communion prays that *per hoc tuae sapientiae sacramentum circumspecta moderatione vivamus.* What more fitting fruit to ask from the Sacrament of Christ's wisdom amid the evils of the time than to live with wide-awake temperance?

Is this Mere Artificialness?

But have not such prayers too much art and too little feeling? The objection deserves consideration. The art complained of is most apparent, we suppose, in the carefully worked-out balance. Yet certainly in the case of these prayers the balanced structure is free from its most common defect of exaggeration and effort. Indeed, the antithetical form is a fitting picture of the supernatural life and a fitting expression of prayer. The supernatural life has for its final antithesis the tremendous contrast of heaven and hell, and for its daily antithesis the essential contrast of sin and sanctification. The nature of prayer too demands such an expression. When we are in misery, we cry for mercy; when we are in sickness, we ask for health; when the body is facing death, the soul is clamorous for life eternal. In the prayers on Good Friday, which are looked upon as the oldest prayers in our liturgy, the antithesis is very marked.

As for the objection that the post-communions have too little feeling, we think it need cause no difficulty. The man who has the feeling will find no resistance to its expression in the melodious

prayers of the Church. He will rather find there everything to sustain the feeling if it is in his soul, or to elicit it if it is not there. He will find there the great act of Communion described for him in language whose variety will never pall, whose suggestiveness can never be fully fathomed. He will find there the fruit of that Communion ever apt in its petition, ever new in its expression.

Much might be said in addition, developing the contents of our post-communions, to bring out their bearing on the doctrine of the Real Presence, to study what virtues should grow out of Communion. The dogmatic significance of the post-communion has been well treated in the introduction to the great works of Renaudot and Muratori on the liturgies, and we cannot hope to add anything to their labors. As for the devotional teaching contained in the post-communion, that will be the priest's life study at the altar, and to that life study must be left the full appreciation of these beautiful prayers.

Yet it is impossible to conclude without saying a word of the intrinsic worth and style of the liturgical prayers. It would be easy enough to compile here words of praise and commendation that every liturgist from the beginning has uttered upon the beauty of these prayers; but the examples already quoted are perhaps sufficient of themselves to give some indication of that beauty.

These prayers, we have seen, have in their expression all the majesty and melody of the Latin sentence; they have in their thoughts, even to a greater degree, the purest poetry and the choicest eloquence with which religion has ever inspired the soul of man. We know this to be fully true in the case of the prayers on the great feasts of the Church, but it is true in its measure of every line of the liturgy. We have found it to be true in the older prayers of the Church, but it is equally true of the more recent prayers. "Nor hath the Church at any time lost her power of prayer, her mastery over the harp of David; but silent and almost unstrung as it may for a long space appear, she hath only to attune it when she lists, and strike it, and it brings forth the same sweet soothing notes as at the beginning. Every new service or prayer which she has added to the Pontifical or Ritual, dissolves into the mass of more ancient compositions, so as to

be undistinguishable, and blends with them as a new ingredient 'in the sweet confections of the apothecary,' equal to the rest in savor as in virtue."[9]

Modern Additions to the Liturgical Prayers.

In confirmation of this statement, let me cite some modern prayers. All of us have admired the variety and graceful aptness of the Scriptural allusions in the blessing of the candles on Candlemas Day, or of the ashes on Ash Wednesday, or of the palms on Palm Sunday; but we shall certainly accord no less admiration to the more recent prayers of the Roman Ritual, adapted to the daily necessities of our modern life. To show how the Church is still in living contact with the age even in its more material aspects, to show how the civilization of our day can be clothed in the language of revelation, let us read the prayer used in the blessing of a railroad:

"Almighty, eternal God, who hast created all the elements for thy glory and for man's use, deign, we beseech thee, to bless this railroad and its equipments, and deign to watch over it in thy ever kindly providence; and the while thy servants are swiftly borne along this way, may they, walking in thy law and running the way of thy commandments, happily arrive at their heavenly home." (One is almost tempted to translate the last word "terminal.")

A similarly beautiful prayer, in which allusion is made to Philip in the chariot of the Ethiopian, is used to bless the railway coach. We quote also from the Ritual the prayer for blessing a telegraph station, and we must again protest that here, if possible more than elsewhere, the translation does no justice to the original.

"O God, who dost walk on the wings of the wind, and who alone dost work wonders, as it is thou that by the native power of this metal dost bring the distant hither, and speed the present hence away, more swiftly than the lightning flash, grant that we likewise, learning a lesson from this new invention, may with the help of thy grace come to thee with greater speed and greater readiness."

We feel that we have not done justice to our subject. Those

[2] Wiseman, *l. c.*

who will read with attention the modern and ancient prayers of the Church, will recognize the great variety and charm of the Church's liturgy, which can only be suggested by the writer. It will be more easy to realize the charm of these prayers when we remember that they were on the lips of the saints who have gone before us, on the lips of St. Bernard, St. Gregory, St. Leo, St. Augustine; that our cathedrals, the world over, still echo with the accents first uttered in the catacombs. They will find that the Church which blessed the Roman chariot, now blesses the modern railroad car, and the blessing is as fragrant as it ever was with the piety of Palestine, and as harmonious as ever with the majestic melody of imperial Rome.

It is indeed our great good fortune that we are able to voice our petitions in language that falls little short of perfection. We might have had devotion alone, but it is our special privilege to have in the glorious immortal tongue of Rome the added graces of human expression. In a word, we have the soul of prayer informing a body in some degree worthy of its dignity and excellence, and we have this incomparable boon too where we can most fully appreciate it, in the solemn and precious moments after Communion, an apt schooling indeed for the great post-communion of eternity, the eucharistic song of a ransomed world, the chant that broke on the ears of the Apostle at Patmos.

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APOLOGIA PRO FŒDERE ABSTINENTIÆ.

AVAILING myself of the hospitality of THE ECCLESIASTICAL REVIEW, I will give the experience and the conclusions of a priest somewhat prominent in the Catholic Total Abstinence Union of America, on the subject of total abstinence among the clergy. He is, like myself, by God's help, a Total Abstainer.

My friend belonged to a coterie of clergymen distinguished for ecclesiastical propriety, literary taste, and intellectual conversation. Of the number one only was a total abstainer, the rest most exemplary in the practice of temperance; but, strange to say, the

example of the abstaining party appeared to make not the slightest impression on his associates, who, instead of being edified thereby, made his peculiarity an unfailing topic of jest. In the course of time my friend became a pastor and remained such for ten years, but though sometimes—rarely, it is true—compelled to notice the havoc done by drink in the town where he resided, and often observing the doings and sayings of non-Catholic temperance agitators, and though knowing of Father Mathew's crusade and occasionally thinking of establishing a temperance society among his people, it never, in the sixteen years of his ministry, came into his head to take the pledge himself. In fact, the idea that any sober man should do so seemed preposterous. "As well expect a man to vow celibacy because some abuse the sexual relations!" Resigning his parish he undertook the direction of a seminary, and during the Third Plenary Council of Baltimore, 1884, attended a temperance demonstration at Ford's Theatre in that city. What was his astonishment to hear five members of the hierarchy, Archbishops Elder and Ireland, Bishops Keane (now Archbishop of Dubuque), Watterson and Spalding, come out and acknowledge themselves to be total abstainers, and in plain, strong, Gospel speech invite and exhort that vast auditory to imitate them! Here was a revelation, and of course it gave food for thought. But it was so utterly novel that it did not at once conquer. It was only a week later, that, being called upon by three ecclesiastics to give them the pledge, my friend knelt down and took it himself with them.

The next step was to organize a Sodality devoted to the virtue of temperance, which flourished to an unexpected degree, and continues to this day. My friend began to set himself now to understand what he had believed—"Crede ut intelligas,"—and I shall now let himself tell what he has learnt, while he gives a few reasons for the hope that is in him.

Reforms, I think, as a rule, like laws, begin from below in the customs of the people. Bishop Von Keppler in his pastoral—*Reform, True and False*—shows this well. There had been strict total abstinence for centuries, not in regular orders only, but, in fasting times, at least, amongst the laity of the Catholic Church. We find distinct traces of it in St. Bernard's day, the twelfth cen-

tury, and down to that of St. Francis of Paula, another founder of monks, in the fifteenth century. Strange to say, apart from individual cases, the next attempt at organized total abstinence that appears, as far as our reading goes, is amongst certain farmers in the town of Litchfield, Connecticut, in 1789, not long after the Revolutionary War. It may be that they were moved to this by the publication in 1785 by one of the Signers of the Declaration of Independence, Dr. Benjamin Rush, of Philadelphia, of an essay on "The effects of ardent spirits on the human body and mind."

The movement spread very generally in the United States, reaching its climax about the year 1840. Ireland seems to have caught the fever from America, and, about 1820, we find a few laymen, probably Protestants, organizing in that country. No Catholic organization arises, nor is a priest connected with the movement till April 10, 1838, when a Franciscan Friar of Cork, rising to the height of the holy founder of his order, yielded himself to the persuasion of a Quaker, and took the pledge "In the name of God," and began the reform of a most "distressful" people. Some Catholic laymen had, with permission of their pastor, joined a temperance society near Cork before that, but no priest had identified himself with the movement. Should anyone ask why temperance reform began in that quarter, it should be remembered that Protestants have neither fasting-days nor the confessional, and naturally tried the great power of association; that, as Bishop Bayley said in his speech before the Catholic Total Abstinence Societies, at Paterson, N. J., April 25, 1872: "The Catholic Church is herself the best temperance society;" and that times change and new conditions require new methods, new epidemics need new remedies, and the counsel sometimes comes *ab extra*. We read, for instance, in the eighteenth chapter of Exodus, how Jethro, priest of Madian, influenced Moses.

In April, 1896, just forty years after Father Mathew's death, certain priests in Ireland, seeing the absolute necessity of giving example to their wasting countrymen, tried to start a total abstinence league amongst their clerical brethren. It did not succeed then, but was revived in October, 1901, with some forty members, Monsignor McSwiney, V. G., of Cork, being elected president,

and Father O'Brien, of Doneraile, secretary-treasurer. Several Bishops approved and blessed the movement, which is advancing by leaps and bounds, and is known as the "Father Mathew Union." Individual priests and Maynooth students in his own day, had followed Father Mathew's example; Pope Gregory XVI in 1840 accepted a pledge medal from the Apostle, and Bishop Redmond of Waterford, a generation ago, announced himself a total abstainer and offered himself a pattern for his flock. There were perhaps other members of the hierarchy who imitated the renowned disciple of the water-drinking Poor Man of Assisi, the "greatest of all reformers," as Bishop Von Keppler calls him, but their names have not come under my notice. The next purple-robed ecclesiastic on the other side of the Atlantic that comes into view in this connection, is one of those men (Wiseman, Newman, Manning), given by God in these latter days to the Church in England.

Cardinal Manning took the pledge at a meeting of workingmen in 1872. In the course of a speech he had said: "My doctor will not allow me to take the pledge;" whereupon a laborer at the end of the hall cried out: "Never mind the doctor! Come and see what good it has done us in our homes!" "God bless your imminence," said an old woman, "but the D—— take your cook!" The Cardinal used to say afterwards: "I needed the pledge, to encourage my people. I am only sorry I did not take it thirty-three years sooner. God forbid that we Catholic priests should be left behind in self-denial for the love of souls, by those who are not in the Unity of the Truth. [We shall see further on to whom he alluded.] Do not fear. When I began, only two priests in London helped me. Now there are about forty." The result was that he won the affections of his Irish people in London, for as Purcell says:[1] "The cause of temperance was practically the Irish cause in London. . . . And in Ireland itself he was spoken of in terms of gratitude and affection, and regarded as the friend and benefactor of the Irish race, such multitudes of which had been reclaimed from lives of squalor, misery, and vice by means of the League of the Cross spread mainly through his efforts," though originated by Father James Nugent, February 29,

[1] *Life of Cardinal Manning*, Vol. II, p. 601.

1872. In our own country, too, Cardinal Manning won immense respect for the same reason, and even in Exeter Hall, London, the hot-bed of anti-Catholic fanaticism, the Catholic Archbishop-Total-Abstainer was warmly welcomed, and invited to preside over a meeting called for the purpose of forming a new temperance association. In his speech on that occasion he alluded to Father Mathew as follows: "The last act of Father Matthew was to receive the pledge from those who stood round his death-bed. I desire no better end for my reverend brethren around me, no better end for myself." In point of fact, when the venerable patriarch was nearing the last, his physician proposed to sustain his strength by some alcoholic drink. "No," said the dying father of his people, "it might hurt them even to think that I broke my pledge at last."

We will be pardoned for introducing here some notice of those non-Catholics to whom the Cardinal made reference above. One of his contemporaries, the then Anglican Bishop of London, was like himself a total abstainer. He was afterwards appointed by the head of the Anglican State Church, Archbishop of Canterbury. Here is how he is spoken of by an English writer in the New York *Sun* at the time of his death: "The See of Canterbury was never filled by a man of more magnificent manhood than Frederick Temple." He was a student of extraordinary ability, taking a double first at Oxford, classics and mathematics. "As a very strong advocate of total abstinence he gained much popularity outside the limits of his own church. He was no temperance man who drank wine with his dinner, and discouraged the saloon. He was a water drinker by conviction, and his magnificent physique and his great mental power were the finest advertisement that total abstainers ever had. . . ." Although a very strong character, he was a man of intense humor, something which many do not usually associate with water drinking. He died in the last week of 1902, eighty-one years old.

This gentleman was Government Bishop of London before the late Queen appointed him to Canterbury, and was a contemporary and a co-laborer of Cardinal Manning, being seventy-one years of age when the latter in his eighty-fifth year departed this life, January 14, 1892. It is a curious coincidence and one to be

rejoiced at, that the representative of the State denomination in London and the Catholic Archbishop of Westminster, the former identified with wealth and culture and power, the latter representing mainly, *per accidens* of course, poverty, ignorance, and subjection, should each give the example of temperance in the heroic degree.

What the Cardinal alluded to, perhaps, was not only the noble example given by the Anglican prelate, but the facts set down in *The Tablet* (London), December 2, 1893. Of the Protestants in England outside the Government Church, the "Congregationalists had twenty-seven hundred and twenty-five ministers, of whom twenty-one hundred were total abstainers; while of aspirants to that ministry three hundred and seventy out of three hundred and ninety-nine were so likewise. In the Evangelical Union of Scotland and the Primitive Methodists of England, all the ministers were total abstainers. In the three kingdoms together, of seventeen hundred and fifty-eight Baptist preachers, fourteen hundred and twenty-four were total abstainers, and so were two hundred and twenty-five of the two hundred thirty-two students in their theological college." It is to be noticed they were volunteers, as their cloth did not bind them to total abstinence.

Of American Bishops who early encouraged temperance or even total abstinence, I will mention, speaking only of the dead, Bishop Bayley of Newark, afterwards Archbishop of Baltimore, the first of American Bishops on record as addressing a Total Abstinence Convention, which he did on April 25, 1872. The Right Rev. Ignatius Persico, Bishop of Savannah, afterwards Cardinal, was the second, doing so before the societies of the Metropolitan Catholic Total Abstinence Union at Cooper Institute, New York City, June 24 of the same year. As far as I am aware, neither of these prelates declared himself a total abstainer. Bishop Bayley's first address at a temperance meeting, as he then declared, was on November 28, 1871, when he spoke before the societies of Hudson County at Jersey City, N. J. At the close of his address, as he took his seat, "over twelve hundred men were before him, so filled with emotion, as to be completely breathless and still. A pin could be heard drop on the floor, while tears were seen coursing down the cheeks of men and women. . . .

They had their Bishop amongst them as their counsellor, their protector and friend, and their hearts were touched."[2]

On January 1, 1872, Fathers James McDevitt of Washington, D. C., and Rev. Dr. O'Hara of Syracuse, N. Y., with three laymen, issued a call for a National Convention, which opened in Baltimore on Washington's birthday of that year. Several other priests were present and took part in the proceedings of the Convention, which included an address to the Catholics of America, and the Constitution was submitted for approval to the Very Rev. John Dougherty, administrator of the Archdiocese, the see being then vacant by Archbishop Spalding's death. The Vicar Apostolic of North Carolina, Bishop Gibbons, our present Cardinal, in answer to an invitation to be present, sent his "heart-felt sympathy in the noble cause" and prayed on their efforts "the most abundant blessings" from "the Giver of all good gifts."

The second National Convention, held at Cleveland, Ohio, on October 10, 1872, received by telegraph a blessing from Archbishop Bayley, who had been translated from Newark to the Archdiocese of Baltimore. The third Convention in New York, October 8, 1873, was honored with an address by Vicar-General Quinn, who welcomed it in "the name of the Archbishop, the clergy and the people," and expressed his own "most cordial wishes" for its "complete success." The Pope also, in response to a greeting, sent a "blessing from his heart."

The Fourth Convention was the first to receive episcopal sanction *in propria persona*, Bishop Thomas Foley of Chicago, in which city it was held, October 8, 1874, being present and addressing the members.

Of priests, however, we find identified with the movement from the beginning, the then humble assistant rector of a church who was destined to be the first rector of the University, to win the hearts of American Catholics, and to occupy the metropolitan see of Dubuque in the beginning of the twentieth century. In the Third Convention there appears on the stage and at once captures the audience, the man who was to bear the name of the Father Mathew of the West, the imitator and panegyrist of Cardinal Manning, and for the last thirty years the blazing star of the move-

[2] *Catholic Temperance Text Book*, J. W. O'Brien, New York. 1873.

ment in our country, the Archbishop of St. Paul. From the Fifth Convention at Cincinnati on, it became the regular course for Archbishops and Bishops to pontificate at the openings of Conventions, and to address these personally and by epistle, in the most earnest and friendly manner. The number of priests, too, not only diocesan but regulars also, identifying themselves with the crusade constantly increased. Paulists, Augustinians, Jesuits, and Vincentians have attended the Conventions as officers and as delegates, and have preached and delivered addresses at or on occasion of them.

A number of these priests have been promoted to the episcopate, and there are at the present day perhaps seven of our Archbishops acknowledged total abstainers and about a dozen Bishops. Thus ecclesiastical and episcopal approval and direction, which Von Keppler requires for all true reform, is verified in this Temperance one.

It was in the Archdiocese of Cincinnati, the home of the Nestor of the Hierarchy, himself for nearly half a century a member of a little Total Abstinence Society at Natchez, that the idea of organizing priests and seminarians into a Total Abstinence Society took root. The Rev. Anthony S. Siebenfoercher, a native of the Tyrol, but from his childhood a resident of the State of Ohio, and for the past forty years pastor of the town of Kenton in that State, was the suggester; the Diocesan Synod held in November, 1898, was the occasion; and, with Archbishop Elder's warm approval, the thing took shape at St. Patrick's Church, Cincinnati, on Wednesday, May 31, 1899. Many members of the Hierarchy and the priesthood gave in their names; their number increased day by day, and on the 7th of August, 1903, certain priests attending the Pittsburg Convention met at the Hotel Henry in response to a circular letter sent out by Father Shanley, Rector of the Hartford Cathedral, and founded the "Priests' Total Abstinence League of America." Bishop Canevin came into the meeting, blessed the cause and at once put down his name, as others of the Hierarchy did before and have done since. Father Siebenfoercher was chosen President; Father J. T. Mullen, of Boston, Secretary-Treasurer; and the venerable Archbishop of Cincinnati, Honorary President with veto power over all measures. Clergymen from all parts of

the United States and Canada have since joined the American League, which has absorbed the original society founded in Ohio, and that founded at Oshkosh, Wisc., September 30, 1901.[3]

The zealous apostle of this new and sacred cause began, with permission and approval of the respective Ordinaries, to visit seminaries and found Total Abstinence Societies in them. He has been very successful at St. Paul, St. Louis, Cincinnati, Baltimore, Philadelphia, New York, Boston, Montreal, etc. At the Kenrick Seminary, St. Louis, April 1, 1902, there were four members of the faculty and forty seminarians enrolled as Total Abstainers. At Notre Dame, Indiana, there were many priests and seventy seminarians, some of whom have since been ordained. In the Baltimore Seminary, November, 1903, over fifty young men took the pledge. The idea, however, of founding societies of seminarians for the cultivation of temperance in the heroic degree, existed long before. At Mount St. Mary's, Maryland, there was started such an organization in 1884; and at St. Mary's, Baltimore, on December 8, of the same year, as a result of the retreat given by Archbishop Ireland, a similar society was formed, some of the members of which have since risen to high positions in the Church. And so the good work goes on.

It will be of interest to give here the "arguments," printed on the back of sacred pictures, which Father Siebenfoercher distributes in his campaigns. Here is one:

ARGUMENT I.

"I thirst," the Fifth Word upon the Cross (St. John 19: 28).

If for Jesus' sake, and to encourage others to be temperate, I abstain from all intoxicating drinks, it will comfort me at the hour of my death to have done this little for Him who for me suffered thirst upon the cross.

I can not deny it, I do not need strong drink, but others need my example. Without strong drink I shall have even better health, do more work with less fatigue, and live longer. Total abstinence secures a sound body and a clear mind. The best athletes must abstain. The growing sentiment of the better classes of our country is to prefer teetotalers in the responsible walks of life. I feel the office of the priest is the highest. Ergo.

[3] For the Apostolic Delegate's approval of the Priests' League, see last number of REVIEW.

Frequently drinking costs enormous sums. Big or little, I can spend that money for nobler purposes; and if drink should be dangerous to my own soul I want to avoid it. I want to be like those many heroic and useful bishops, priests, and laymen who are total abstainers, if for no other purpose than that I may not be a stumbling-block to souls entrusted to my care.

St. John the Baptist, the greatest of the prophets, took "no wine nor strong drink" (St. Luke 1 : 15); neither did St. James, the cousin of our Lord (*Breviary*); nor the other Apostles (*Baronius*); neither did the priests going on duty (Leviticus 10 : 9); nor the Nazarites (Num. 6 : 3); nor the Rechabites (Jer. 35 : 18); nor Samson, the strongest of men (Judges 13); nor Samuel, the wisest of the Judges (1 Kings 1 : 11); nor Daniel and his noble companions (Dan. 1 : 12); St. Paul approves of total abstinence (Rom. 14 : 21); so does Leo XIII in his letter to the Most Rev. Archbishop Ireland (March 27, 1887); St. Benedict, O.S.B., says "wine is not proper for monks at all;" St. Boniface, Apostle of Germany, made total abstinence a rule for his monks; entire orders of monks in the golden age of monasticism abstained from all strong drinks. Like these were St. Jerome, St. Francis Assisi, St. Dominic, O.S.D., St. Francis Xavier, S.J., St. Francis Regis, S.J., St. Simon of the Scapular, St. Josaphat, etc. (*Butler et al.*).

I cannot possibly deny that the use and consequent too frequent abuse of strong drink are doing this very day incalculable harm to the Church. The Most Rev. Archbishop Elder says that of all the theories advanced to remedy this evil "Total Abstinence offers preëminently the one and only practical solution." Wishing, then, to do my little share in the good work, I say with that glorious and saintly priest, the founder of Catholic Abstinence Societies, the immortal Father Theobald Mathew:

"Here goes, in the Name of God."

(N.)_____for_____(time).

Here is another:

ARGUMENT II.

Friend, please give a convincing argument for your habit. What blessing for soul or aid for body does strong drink secure? Does it help to glorify God? To be an honor to Church? To be a dutiful, respected citizen? A loving and provident husband and father? Do

you save money by it or time? Strengthen the peace and happiness of home? Are your children edified by it? Your neighbors? Or does drink promote the general prosperity of the community? Consult houses of refuge, of orphans, of the poor. Does drink diminish crime? Ask houses of correction, jails and penitentiaries. Is your mind benefited thereby? Let lunatic asylums reveal their tale of woe. Do you drink to obtain God's grace or to avoid sin? In this momentous struggle which side does drink help? Perhaps you are one of those who drink for health? Does strong drink procure or preserve it? Most reliable statistics say no. On the other hand, strong drink is one of the most destructive agencies known. And if perchance an occasional life of some temperate person, never of a tippler, is saved by its use, its abuse daily immolates holocausts of precious lives upon the altar of Bacchus. Does drink secure remunerative employment? In our country not a single situation awaits the drinker, not even that of the bartender. You say, "Drink in moderation is harmless." But what real profit does it bring? What honor? Moderate drinking has caused giants and the very "Cedars of Libanus" to fall. We are told "Moderate drinking is the school, the drunkard the graduate." How does it come that you alone do not fear? Again, salutary mortification is incumbent on all. Now you certainly do not claim that strong drink helps you to practise Christian mortification? But consistent total abstinence will. And total abstinence is truly a golden highway to great and innumerable blessings for body and soul, for time and eternity; and wise is he that walks therein. Perhaps you drink merely for sociability and good fellowship? But is not the passion stimulated thereby? And whilst at first you drank from choice, now you drink more from necessity?

O mortal, stop! Remember for this gratification many have lost means and honor and life itself, made others miserable, and gone to hell besides.

In God's name and in honor of the thirst of Jesus upon the Cross, make this little sacrifice; put away the tempting cup forever, and ensure thereby a happier and longer life, and a great help to life eternal. Say with the apostle of temperance, the immortal Father Mathew:

"Here goes, in the Name of God!"

(N.)_____ for _____ (time).

These are some of the grounds on which the apostle of clerical total abstinence rests his position; but they say that his clear, healthy countenance, his gentle, gracious manner, the magnetism of example above all, and the zeal for the fair fame of Christ's ministers glowing in the address of this well-preserved, handsome veteran—these, with the grace of God, account for the success he meets in his holy mission.

My readers will bear with me while I illustrate what Father Siebenfoercher merely sketches, by a few quotations from addresses I have heard or which I have read.

Among the papers read at the Pittsburg Convention of the Catholic Total Abstinence Union of America, August 6 and 7, 1890, was one (printed also in *The Catholic World*) by Father Elliott, C.S.P., from which I quote a few sentences:

"The faith of the Catholic people, the sacramental life of them, these are things known of the American people as useful to the civil order only by whatever fruits of natural virtue they may bring forth. Industry, truthfulness, obedience to law, love of country, cleanliness, honesty, and, above all, sobriety, are what men outside the Church look for as a sign of her utility. . . . Unless a religion makes men better men and better citizens, its insignificance must be its only enduring guarantee of perpetuity in the State. . . ."

"How can you expect conversions," asks Canon Murnane in his paper read to the Catholic Truth Conference at Birmingham—a most terrible because a most undeniable confession of the infection of the body Catholic with the drink-plague—"how can you expect conversions, when a Catholic prison chaplain can assert that of six or seven thousand women brought into the prison yearly, more than eighty per cent. are Catholics?"

"Can we deny this of American penal institutions? Alas! No. I remember witnessing the horror of an American Bishop after a visit to such an institution near one of our large cities, his horror and his shame that a prodigious majority of its inmates were unmistakeably our own people, though in population we are not one-third of the city. This moral cesspool, filled from Catholic 'homes,' through the open sewers running from the saloons to the public courts, daily revealed in the press, is the extinction of

the hope of converting the 'other sheep not of this fold.' What the above authority, in addition to his already quoted words, says of England is true of America:

'The people of this country understand nothing of supernatural virtues; they see not the life of the soul; but they do see and they do hear what takes place next door and in the street. They know and appreciate the moral virtues, temperance, honesty, etc. *These must be our motives of credibility and the notes of the true Church.*' The conclusions are obvious. 'By their fruits ye shall know them.'" (Matt. 7 : 20.)

To these American and English authorities let us add the words of an Irish priest, professor in the renowned College of Maynooth. The *Irish Ecclesiastical Record* for August, 1903, contains an address delivered at Maynooth by the Rev. Dr. Coffey, on the 17th of April previous, before the "St. Patrick's Total Abstinence and Pioneer Association" and the student body. It seems that a society known as St. Patrick's League was founded at Maynooth in 1885, the members of which bound themselves to practise total abstinence for five years after their ordination. The majority of the aspirants to the sacred ministry take this pledge, but almost three hundred that April day in the house had bound themselves as "Pioneers," to keep the pledge for life, and fifty young priests so pledged had been ordained within the previous two years. Well did Dr. Coffey express his astonishment.

Distinct from the Maynooth Society is the "Father Mathew Union," before referred to, founded in 1898, and counting (August, 1903) over two hundred members, all diocesan or regular priests, in sixteen dioceses. Dr. Coffey spoke of the advantages, "too obvious to call for any argument," of a National Union of Total Abstaining priests, with branches in each diocese. He said also that the Confirmation Pledge is universal in Ireland, but he omitted to state whether the Bishops ask their newly-ordained priests, as many of them do in our country, to take a five- or seven-year pledge. The Confirmation Pledge mentioned, which has been for many years the custom in Ireland, accounts very probably for the astonishingly large number of young clerics who had pledged themselves for life. It means that, being total-abstinent from

childhood until majority, they felt no inclination for alcoholic liquors, and wisely consecrated their good habit to God for life. What a hope this should excite in the breasts of pastors who try to get their candidates for the second Sacrament to take the same blessed promise!

I shall cite but one of the arguments this teacher set before the young hope of the ancient Church in Ireland. It is drawn from the "drunkenness of generations, blighting the manliness and the working energies of the people and their self-respect; developing the gambling spirit, petty meanness, dishonesty, and sloth. How it degrades and debases human nature! How it enervates and cuts away the moral fibre of a people's character, how it even brutalizes them and reduces them to that submerged condition of human wrecks to be found in such numbers in the slums of our towns and cities!" I confess that these words of an Irish priest in his own country, compared with those of Canon Murnane in England, and of Father Elliott in the United States, all three speaking, in the main, to and of the same race, fill me with consternation, and incline me more than ever to the opinion that total abstinence is the one hope for such a people.

What does your experience incline you to think, Father?

Here is what the pastor of a mining district in Northern New York said at the Hartford Convention, August 9, 1901. After touching on the degradation, misery and sin caused by drink, he concluded:—(1) "The priest who sees that his people are ruined through drink, knows that if they are to be brought back to anything like true success even in this world, it is by his example of total abstinence. I cannot imagine how a priest could work successfully among such a people unless he gave that example. (2) We see that our *poverty* is not converting the world, nor our *obedience*, nor our *chastity*. The example that all Christians want is for us to abstain from drink, and if we choose to add this fourth vow to the others, we are simply practising what is an absolute necessity in our day." The brief talk from which these few sentences are taken I thought the strongest and best-pointed I had ever heard on the subject. Reflect on the two arguments here merely hinted at, and ask yourself if they are not sound ones.

In announcing to the American priesthood the establishment

of the "Priests' Total Abstinence League of America," the Secretary uses language which cannot well be improved upon, containing especially as it does the pronouncements of the Vicar of Christ and of the Third Plenary Council of Baltimore, and I am certain that an extract will be of interest and instruction even to those who have seen it already. He says:

"Leo XIII in a letter of March 27, 1887, to Archbishop Ireland, then Bishop of St. Paul, speaking of the conditions existing in our land, and noting 'how ruinous and deplorable is the injury both to faith and morals that is to be feared from intemperance in intoxicating drink,' gives especial praise to the Prelates of the Council of Baltimore, who 'with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful source of all evil, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of the true religion.'

"Hence [continues the Holy Father] we esteem worthy of commendation the noble resolve of those pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue.'

"'Let pastors, therefore'—and here the Sovereign Pontiff lays the corner-stone of the Priests' Total Abstinence League—'do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence; and thus earnestly strive to avert the many calamities with which this vice threatens both Church and State.'

"It would be wrong, indeed, to conclude from this letter of Leo XIII, that there is any law of the Church imposing on her children the practice of total abstinence,—which Benedict XIV has called "heroic temperance;" (*De Canonizatione Sanctorum, liber III,*

cap. xxiv, n. 45); yet it is certain that his earnest words to the priests will persuade many, through love of their people, to make this voluntary sacrifice, in view of the good example it will give, and the more active zeal it will arouse against the prevalent evils of intemperance. For the Church has a remedy for all the ills of mankind; and the same spirit which impels so many of her heroic children to follow the evangelical counsels to offset the radical concupiscences of human nature, is able to lead others to practise the virtue of temperance in its heroic degree, in opposition to the drink evil. And if, according to the doctrines of the Angelic Doctor (2a, 2ae, q. 149), such an act of self-denial must have in it special virtue for all, while it is also the surest antidote to the pernicious vice of intemperance, how much more true is this principle of those whom the people look to as their models and guides. And so the Council of Baltimore, while giving praise and official approval to the Catholic Total Abstinence Movement in our country, addresses these special words to the priests: "Praeterea quum verba moveant tantum, exempla vero trahant, sacerdotes ipsimet, qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiae virtutis exempla." (No. 261.) Hence it is that, as a first condition, 'membership in this League implies a strict total abstinence from all intoxicating drinks used a beverage.'"

Those who have not yet read the Angelic Doctor on this subject, will find very interesting and pertinent matter as to the heroic character of total abstinence, and the propriety of abstinence on the part of persons placed over others, in the question indicated and particularly in article third, *ad tertium*, and in article fourth, *conclusion.*

One is naturally timid about adding a word to those of the highest authorities in the Church of the Living God, the infallible teacher of Morals as well as of Faith. I will only call attention to the powerful influence of Leo XIII's action in confirming without change of a word the legislation on this vital topic, of the Plenary Council; as well as the effect upon the clergy of his injunction upon them to shine as models of abstinence. I have had special opportunities for studying these results, and am glad to think and to express my opinion that abstinence, even total abstinence, is far more common amongst us of the cloth than it used to be; and those who hesitate to take the pledge for fear of

being ridiculed if not boycotted need not be alarmed. The day of personal liberty has dawned again, and a priest in America will soon be as free as Assuerus made his guests (*Esther 1 : 8*) three thousand years ago.

Mention of the Pagan monarch reminds us of how the Archbishop of Boston, being requested by his clergy to accept a banquet on his episcopal jubilee, March 11, 1891, consented on condition that there should be no wine, and the official representatives of the grand old Puritan Commonwealth were regaled with non-alcoholic beverages. Bishop Watterson of Columbus followed this precedent on a like occasion in 1893, and that Governor of Ohio who was destined to become President of the Republic, and to die a martyr to the principle of authority, drank water with him at a public banquet. That master of history too at the Washington University, who was consecrated Bishop of Sioux Falls by the Papal Delegate, April 19, 1896, entertained his guests at the Nation's Capital, in the old American style, with the beverage of the Garden of Eden.

The emphatic pronouncement of a member of the Hierarchy, himself an American of Americans, Bishop Watterson,—God rest his soul!—that bishop who, seated on his episcopal throne at Columbus, took the pledge, himself first, from the priest whom he had invited to preach temperance to his people; that bishop who obtained the endorsement of the Papal delegate for the strongest and most radical legislation ever made in regard to the liquor business, but which was only a logical sequence of Decree No. 263 of the Third Plenary Council of Baltimore,—Bishop Watterson,—his words at the Temperance Session of the Catholic Columbian Congress, World's Fair, Chicago, September 5, 1893, shall close this paper: "The very first encouragement to this work must be given by our bishops and priests. Without this nothing can be done to check the dreadful evil of intemperance, though you continue to hold Catholic Congresses from now until the crack of doom."[4]

EDWARD MCSWEENY.

Mount St. Mary's, Md.

[4] History of the Catholic T. A. Union of America.

THE CATHOLIC MOVEMENT IN BEHALF OF SOCIAL REFORM.

PROTESTANTISM has completely broken up the symmetrical structure of mediæval society with its Catholic achievements for the welfare of the people. The ghost of the so-called Reformation is haunting the ruins of the former social order—an order of peace and prosperity. Will the Catholic Church abandon those ruins, and simply sit down, clasping her arms in hopeless agony? Will she wash her hands and say, "I am not responsible for the havoc and devastation; I care not for the consequences?" The Church breathes the spirit of charity of her Divine Founder. She bears with all sorts of misfortunes, because she hopes all things. She knows no discouragement, because she knows no failure. After an exaggerated individualism and an insane liberalism, both children of the Protestant heresy, had done their deadly work, and had plunged the poor laborer into deeper misery and desperation, the Church appeared again on the ghastly scene in the nineteenth century, and began with the removal of the débris of shattered walls and broken arches, once essential parts of a glorious mansion which the ages of faith had raised. The Catholic Church knows no lasting winter; she is ever sure that spring will come again, when she may resume her work of reconstruction. Thus the spring came over fifty years ago; its vivifying breezes stole silently into the hearts of men and inspired them to devote all their faculties of soul and body to the rebuilding of the Christian social order. The work is now going on, and we are entitled to look for marvellous results in this twentieth century, which was so auspiciously consecrated to the Divine Restorer of the human race by His Vicar on earth.

The first to take up the social question in Germany, and to recommend its careful study to the various Catholic associations, was the learned and ill-fated Dr. Döllinger. Intelligent laymen and zealous priests heeded his counsel and soon displayed remarkable interest and competency in discussing the social problems of the hour. A leader, however, was needed who would unite the various efforts and aspirations of Catholics into a distinct school of Catholic thought and teaching on the social question, with clearer views and more direct aims about the amelioration of the

condition of the working people. The Providence of God had quietly and fully prepared the leader in the person of William Emmanuel Free-Baron von Ketteler, the greatest churchman in Germany during the nineteenth century.

Bishop Ketteler.

Born at Münster, 1811, on Christmas day (whence his second baptismal name, Emmanuel), reared in the comforts and elegance of a noble and wealthy, and at the same time intensely Catholic family, he received a splendid training at home, and a solid classical and legal education at different schools and seats of learning. He entered the civil service of the Prussian government, but left ere long, when the venerable Archbishop Droste-Vischering, of Cologne, was imprisoned for staunchly upholding the rights of the Church and conscientiously performing the sacred duties of his high calling. Ketteler refused to serve a government, as he expressed it, that would be guilty of so flagrant an injustice. Two years later, the handsome and accomplished gentleman of the world, who in the midst of amusement had never neglected his religious duties, began to study for the Church. As a priest, he was a model of zeal and religious fervor. The people to whom he ministered in crowded cities and in lonely country missions held him in affectionate reverence, and regarded him as an angel of light and consolation. The sacerdotal fire within him was fanned into a mighty flame, when, at his episcopal consecration in 1850, he received the fulness of the priesthood. As Bishop of Mainz, Ketteler developed those remarkable gifts with which God had endowed him for the glory of His Church and the welfare of a good-hearted but neglected people. His was an enthusiasm that waxed stronger with age, because kindled and nourished by the Spirit of God. He was all for God, all on fire with zeal for immortal souls. His charity knew no bounds; his courage, no hindrance. Enriched with a large experience of life, trained in military and civil service, severely disciplined in the practical school of ascetic theology, he was eminently fitted to grace the See of St. Boniface and to become a second apostle to Germany. Towering above others in physical and intellectual powers, gifted with a phenomenal energy that called for deeds rather than words or plans, pos-

sessing an indomitable will, steel-firm in the grace of God, Bishop Ketteler brooked no resistance on the part of those whose duty it was to follow and obey. He allowed no earthly difficulty to thwart his projects, and granted no quarter to the enemies of his holy cause. His purity of motive, his disinterestedness of purpose, and his ideal conception of the episcopal office, enabled him to commence the work of regeneration of Catholic Germany, which has been carried on to the present day with so much success. Severe on himself, and austere in private life, Bishop Ketteler would be a gay and merry child among children, the friend and father of the poor and orphans, mild and merciful to the weak, terrible to the proud and godless. Loyal, though intrepid toward the civil government, proving himself a consummate statesman in his official dealings with the reigning powers, he freed his diocese from the unbearable yoke of secular interference; he restored the rights and liberties of education to Church and family, and, despite his slender resources, covered the country under his jurisdiction with a golden network of charitable and educational institutions.

Ketteler wielded a pen of flashing steel which cut through the tanglewood of modern errors with merciless resolution. During his long and glorious episcopate of twenty-seven years, no man wrote or spoke against the Church, or aught insinuated that might cast a shadow of reproach on the fair face of holy truth, without feeling his trenchant blade. No lie, however specious, would escape his piercing eye. His numerous pamphlets on the controversies of the day bear testimony for ever to his keen intellect and his vigilant heart. The king on his throne and the peasant at his hearth, friend and foe, would listen to all that the valiant prelate had to say in defence of truth and sacred liberty. But it was in the pulpit that Bishop Ketteler appeared in all the dignity and power of his exalted position. His word, forged in a heart all ablaze with love for Christ and His Church, sprang to his lips with impetuosity and fell like a shower of heavenly sparks on the souls of his hearers. Frequently the church could not hold the people who came to hear him; he often addressed from ten to twenty thousand persons in the open air. "Thus," the people would exclaim, "St. Bernard must have spoken to our forefathers." The magic of his personality won all hearts for God.

Such was the man who had come to take up the social reform among the working classes. On many a previous occasion he had spoken and written on the social evils of the day, but it was not until 1863, when he published his book on the *Labor Question and Christianity*, that he rallied around him the Catholic elements for the social movement, and that he forced the nation to look to the Catholic Church as an essential factor in solving the social problem. He considered it his special duty as a Bishop to identify himself with the question of labor. "Immediately before my consecration," the Bishop says, "the Church, through the consecrating prelate, asked me: 'Wilt thou in the Name of the Lord be kind and merciful to the poor and stranger, and to all that are in need?' I answered firmly 'I will.'" As our Divine Lord came not only to save souls, but to assuage all kinds of sorrow and to heal all manner of ills, so the Bishop as His representative must have the care of the poor and suffering at heart. He then enters into the discussion of the labor question itself.

Ketteler complains that wages are now determined according to the strictest necessities of life, according to what is absolutely necessary to a man for his food, clothing, and lodging. Labor has become a ware, subject to the laws that govern all other commodities. Wages, therefore, are regulated by supply and demand. Competition obliges the manufacturer to produce at the lowest possible cost. If there is an over-supply of labor, the manufacturer may say to the workingmen: "Who is ready to work for a minimum of salary?" What will they do? They have to choose between unjust and insufficient wages and starvation. What Christian heart can remain unmoved at this depth of misery! What sensations must it cause in those poor men who, with all they hold dear, are day after day at the mercy of the fluctuations of the market price? "This is the slave market of our Liberal Europe, fashioned after the model of our humanist, rationalistic, anti-Christian Liberalism and Free-masonry." The liberal party, which is composed chiefly of free-masons, capitalists, rationalist professors, and popular authors, who dine at the table of the rich, deceive the people with vain promises, and with their wicked theories of self-help, free trade, free labor, and popular education. Christianity alone can reconcile the laborer to his hard life and

dispose him to endure all that is painful in human toil. But *self-help* and *human dignity*, so frequently invoked by the Liberals, can do nothing toward rendering his chains less galling. The atheistic education which the State imparts to the masses only embitters their animosity. The wealthy infidel finds his satisfaction in the good things of this life; but when he seeks to rob the workingman of his faith in God and in Jesus Christ, he unwittingly drives him to desperation.[1]

The other party which proposes to remedy existing evils in society is the Radical or the Socialist party. Bishop Ketteler gives the Socialist party, and especially their eloquent leader Lasalle, unstinted praise for having depicted with cruel truthfulness the wretched condition of the working classes. Socialists commit a serious error in denying the right of private ownership. But, then, are they not logical in their assertion? They, like the Liberals, are the product of a godless education. The rights of property are based on the eternal and immutable laws of God. What need they care about the property of another who no longer acknowledges the supreme rights of an all-wise God? What is to prevent them from treading under foot all laws and restrictions of human society? Authority, government, constitutions and laws of states have their basis on religion. Take religion away, and the foundation of society crumbles. There is nothing unshakable but God and His holy Will; apart from God all is contingent, has a conditioned existence, and conditioned rights. It is therefore absurd to speak of law as the sovereign will of the people. Law is the will neither of a people nor of a ruler; it is and must be the expression of the will of God. All human law-making must be based on the natural law, which is God's will, for a law, as such, is obligatory on the moral nature of man; it is binding on the conscience of man. A government or nation that rejects or even forgets God and His moral law is doomed to swift destruction. There is a tendency in modern life to put the State in place of God, which is another form of false worship, called Statolatry. The State is a poor substitute for the Father of wisdom and mercy. But God will never surrender His place to a creature. "Above and beyond all human justice," says Ketteler,

[1] See Nittis' *Catholic Socialism*, p. 125.

"stands the justice of God, subject to which man finds a judge in his own conscience, and fulfils certain works of charity which he considers as a sacred duty. At the present day the religious conscience is growing weak, and it has been found necessary to invent in its stead a complicated system of taxation and violence which is working the ruin of almost every state, and leaves no room for free will and individual option."

The great Bishop has unbounded faith in the power of the Christian religion to ease the workingman's condition and to make it less insecure. Christianity with its creative spirit has, ever since it came down from heaven in the Person of the Son of God, solved all the great questions of mankind, even those, as far as it is possible to do on earth, that refer to the temporal needs of man. By the solution of these questions Christianity attests to its divine origin and its power from above. Christianity has broken the cruel spirit of ancient slavery, a work that seemed, at first, utterly impossible. The last traces of the idea of human dignity, of the high destiny of all men, of a common descent from one family, had well nigh disappeared. No free Roman or Greek believed that slaves had immortal souls, or that they should be treated or respected as human beings. Christianity has restored to the working-classes, the largest portion of mankind, this human dignity. Modern paganism in the form of materialism, is driving working-people into a new sort of slavery, little less degrading and cruel. "The ungodliness of capital that exhausts the laborer as if he were a mere productive force—a machine—until it destroys him, must itself be destroyed. It is a crime against the working-class which it degrades."

It would be unworthy of a Catholic bishop merely to point out the flagrant abuses of capital and the slavish condition of labor, without proposing effective means for the cure of existing evils. The remedies which Ketteler offers are substantially the same as those which, twenty-seven years later, were proclaimed to the world from the chair of St. Peter in the immortal Encyclical Letter on "The Condition of Labor." Did not Ketteler's writings, which were well known in Italy, presumably influence the energetic Bishop of Perugia who made them more than his own as Leo XIII, the great "Labor Pope"?

A return to Christianity, to the Church of the Crucified, is the chief means to restore social peace and prosperity. No external operations or mechanical contrivances did away with slavery, but the religion of truth and mercy which communicated to men a new spirit, new thoughts and sentiments, of the dignity and rights of human nature. Thus we should be unceasing in preaching the eternal truths of justice and charity. Man must realize that God alone is the absolute Proprietor of earthly things—man is merely His steward. That which a rich man has over and above his needs and for comfortable living belongs to the poor. He who refuses to support the poor, when he is able, is a thief. Moreover, the rights of private property have their limitations. We must boldly teach that the higher right by which all men are directed to nature's supplies, dare not be infringed, and that anyone who finds himself in extreme need, is justified, when other means fail, in satisfying this extreme need where and how he may.

The practical plan which became very unpractical, the real pet scheme of Bishop Ketteler, of coming to the immediate relief of the working people, was the formation of productive associations. The capital for these coöperative societies was to be raised by voluntary contributions of the faithful. The courageous Bishop recalled the ages of faith when the noble and wealthy would found and endow seats of learning, monasteries, hospitals, and asylums. Why should not the same Christian faith produce the same results in our days? Is it not a Christian duty to contribute to such work? Alas! the glowing enthusiasm and confidence of the good Bishop were sadly disappointed; the sums of money did not come forth for the realization of his charitable plans. None of his friends and followers considered his ideas as practical; they all advocated the duty of the government to furnish financial aid where it was needed.

But Ketteler is the real father of a Catholic school of socialism in Europe or in the world. He threw the whole weight of his lofty character, all the influence of his high position in Church and State, the full charm of his sainted and chivalrous personality, together with his exhaustless energy and intellectual vigor, into the cause of the working poor. He was a true High Priest of the Lord, "who in his life propped up the house, and in his days

fortified the temple . . . He took care of his nation, and delivered it from destruction . . . he obtained glory in his conversation with the people . . . he shone in his days as the morning star in the midst of a cloud, and as the moon at full . . . as a bright fire, and frankincense burning in the fire" (Eccl. 50). Over twenty-six years ago his weary bones were laid at rest in front of the altar of the Blessed Virgin whom he loved with all the ardor of his loyal heart, in the cathedral of Mainz, whose walls he "had fortified," and the interior of which he had brought out of ruins to its ancient splendor; but as time is advancing, the figure of Bishop William Emmanuel von Ketteler looms up in all its sanctifying beauty, and casts its warming rays over millions of hearts who love him though they knew him not in life, and who strive to follow his holy example in working for God's poor, and the averting of social disasters.[2]

Dr. Moufang.

Ketteler found an ardent disciple and defender of his social views in the learned Dr. Moufang, Professor at the ecclesiastical seminary and Canon at the Cathedral of Mainz. Moufang possessed the full confidence of his great Bishop, though he differed from him on many a vital question. Ketteler maintained that the capital necessary for the foundation of coöperative societies of production among workingmen should come from the voluntary subscriptions of wealthy Catholics, while Moufang would appeal to the State for help. His programme included the obligations of the State toward the laboring classes. The Church can do much to alleviate this hard condition; she can diffuse the spirit of love and justice among all classes, and help the poor, the sick, and the helpless. But the State should interfere for the protection of labor, by creating protective laws, by giving pecuniary assistance, by a just lightening of all military and fiscal burdens, and chiefly by limiting the tyranny and exactions of capital. The law ought not only to limit the labor of women and children, but it should absolutely forbid it. Such labor does not increase the revenue of

[2] Father Pfülf, the Jesuit, has recently published a classical biography of Bishop Ketteler. It is a large work in three volumes, and the best monument, *aere perennius*, erected to his memory.

a family, because it reduces the wages of men. Moufang believed in a resolute intervention of the State by a number of energetic laws; he advocated the formation of a State Commission, composed of officials and workingmen, with full power to enforce its decisions, and fixing an equitable wage for a medium day's work in each branch of labor.

Father Hitze.

The social work of Ketteler and Moufang was enthusiastically and intelligently taken up by Dr. Hitze, who is now probably the most noted and logical Catholic economist in Europe, and deserves the enviable title of the "uncrowned labor king of Germany." According to Dr. Hitze, the root of the social trouble lies in our economic system. He considers economic freedom the greatest evil from which workingmen have to suffer, and advises a return to the old corporative institutions. Never did any form of society, he contends, while professing Christian principles, permit such maxims and customs to be introduced into its economic system as those which actually disturb our present society. The social question is fundamentally one and the same with that of the transformation which the introduction of machinery brought about in our economic regime, and consequently in our social relations. It may, therefore, be defined as the search for a social system corresponding to the modern conditions of production in the same degree as the social systems of the Middle Ages corresponded to the simplicity then existing in the conditions of production in towns and cities as well as in rural districts.

At the Catholic congress of Freiburg, Dr. Hitze gave the clergy some sane counsels which contain a practical lesson for us priests in America. "Let us suppose we wish to remain strangers to the social questions,can we say that they do not concern us? The questions may be new to us, and the traditional teaching of the seminary may have left us unprepared for them. We are as yet in a preparatory state. The principles of the modern social questions are old; they were expounded in masterly fashion by St. Thomas of Aquin; the principles of interest and usury, property and labor, justice and charity, law and government, are of ancient date; what is new to us is their present application and development.

Who would ever dream of comparing our age of railroads and steamboats, of great enterprises and vast cities, with the times in which St. Augustine wrote his *Civitas Dei*, and St. Thomas his *Summa Theologica?* Economic and social catastrophes have imposed new duties upon those who are charged with the care of souls, opening up new paths to their labors; and in vain do you seek for explanations and solutions of these new conditions of things in works treating of philosophy, morals, and religion. If you wish to be equal to your high mission, you must study the problems of the present day, and learn in teaching. Time presses, and the needs are urgent."

The priest, Dr. Hitze claims, must know what is just and unjust in the social question; he should recognize and support all legitimate demands of the workingman, and oppose every injustice. Error is most dangerous when it is founded on an apparently legitimate basis. There are many just and equitable demands in Socialism. The best means of defeating the spread of real Socialism is to adopt its truths and eliminate its errors.

In the midst of confusion and falsehood, we must loudly proclaim the Christian ideal, and show that all modern economic developments can and ought to be rendered conformable to Christian doctrine and institutions. The word of God will lend its own strength and expression to the social conditions of the day. The sermons of St. John Chrysostom were so eminently practical and interesting because they bore directly on all the social conditions of his time. Fiery discourses on marriage and the Christian home will produce but little fruit, unless they take into consideration our actual social circumstances. If a priest can obtain from a young couple before marriage a promise that the girl will not work in the mill or in a store after being married, but will devote all her time and energy to the management of her home, he will accomplish an important part of his duty to settle the social difficulties. Dr. Hitze believes that the future belongs to a healthy and conservative Socialism of the trade corporations. He thinks that a social organization of the nations is the only possible safe solution of social questions.

"STIMMEN AUS MARIA LAACH."

The Catholics of Germany are admirably equipped and disciplined for social reform, and through leaders like Hitze are constantly working in the Reichstag and in State legislatures for the amelioration of the laboring-classes. Learned Jesuit Fathers, though still in exile, are taking a Christian revenge on the ungrateful Fatherland by furnishing in their excellent review, named above, the scientific weapons, the solid arguments, wherewith to achieve the best results. Foremost among them are Fathers Lehmkuhl, Catherein, and Pesch, who have applied themselves to social studies with discretion and perseverance, and in many splendid articles, published in the *Stimmen aus Maria Laach*, have given us the ripe fruits of their learning and practical sense. They all agree that no solid reform can be effected without the intervention of the State, and call for bold and concerted action of the Catholic party in favor of labor laws. Father Lehmkuhl considers it the duty of public authority to introduce the direct and indirect regulations of wages. He holds that the State ought to regulate the duration of a day's labor, and in those countries where free contract between masters and men leads to the oppression of workingmen, the State should fix a minimum wage and see to its application.

PROTESTANT ATTEMPTS FAIL.

When the Protestant sects in Germany saw the great service which Catholic bishops, priests and laymen were rendering the working-classes, they were filled with alarm at the "progress of Rome," and, though late in the day, began to organize an anti-socialist crusade under the leadership of Pastor Todt and Dr. Stöcker, the celebrated court preacher at Berlin. These men ignored the fact that Protestantism was chiefly responsible for modern Socialism, but they were true to Protestant tradition in allying themselves with German nobles and landlords and basing their strength on political power and wealth. The Protestant movement against atheistic socialism has thus far been a comedy. The learned Dr. Rae, who appears to be no friend of Catholicism, gives the reasons for the failure. "The Protestant sects suffer from their absolute dependence on the State, and have become

churches of doctors and professors, without effective practical interest or initiative, and without that strong popular sympathy of a certain kind which almost necessarily pervades the atmosphere of a Church like the Catholic, which puts itself against states, and knows that its power of doing so rests, in the last analysis, on its hold over the hearts of the people."[3]

CARDINAL MERMILLOD.

Bishop Ketteler found a spirited defender of his social views in Switzerland in the person of the illustrious Bishop of Lausanne and Geneva, afterwards Cardinal Mermillod, who recognized the inequality of conditions as the cause of the social trouble. The social question is the last word of all our struggles. He sees camps forming and the world become one great battlefield. Is it possible to sign a treaty between rich and poor? He sees the yawning abyss; he hears the rumble of the approaching upheaval, like a torrent rushing down the Swiss mountains. It may destroy everything in its passage, and scatter ruin in the valleys—but his eyes light up with faith and hope: "It must be the honor of the Catholic Church to go forth and meet these forces, and by forming barriers and canals reduce their imperious billows and form them, in the nineteenth century, into a mighty and fertilizing river." The Christian spirit has been slowly departing from governments and society; hence the unchecked greed and ambition of the wealthy and powerful on the one side, and the condition of pauper and working-slave on the other. The Catholic Church alone can restore peace and happiness by reinfusing the spirit of Christ into the hearts of men. Mermillod intrepidly tells the upper classes to coöperate with the clergy in the reform of social evils. They must, first of all, accept the situation as it actually is, and study frankly and thoroughly with the aid of Christian theories. Moreover, they must profess and follow up the maxims of Christianity in public and private life; and, if need be, share the trials and hardships of the poor. To the end of his life Cardinal Mermillod labored for the interests of the working-people. At the Congress of Liège (in 1886) he called upon every honest man to face the social question as he would face fire.

[3] *Contemporary Socialism*, p. 234.

Gaspard Decurtius.

The words of Cardinal Mermillod found a clear echo in the noble heart of a Swiss layman, the high-minded and eloquent Decurtius, "the very incarnation of a tribune and popular speaker." Decurtius is known and respected throughout Europe for his rare knowledge of social economics; but it is his native country, Switzerland, that owes him a debt of everlasting gratitude. His influence on Swiss legislation resulted in a number of vital enactments in defence of labor and against the encroachment of capital. He believed it necessary that the workingman should find in his wage an equivalent to the risk he runs. The State is bound to interfere and to correct the brutality of economic laws. It is necessary that the workingman's minimum wage should make three things possible: the satisfying of the demands of nature, compensation for the risks of death or mutilation to which he is exposed in the service of his master, and compensation for the normal and regular utilizing of his strength.

France and Belgium.

In France, Socialism has made serious inroads and frequently assumed a violent and revolutionary aspect. Various efforts were made in the course of time by eminent Catholics to counteract Socialism, or at least to correct its illegitimate tendencies. We gladly record the names of Le Play—Claude Jannet, Count de Mun. We all know of the practical attempts to settle the social problem by Leon Harmel at Val-des-Bois, and we admire his charity and perseverance. We fully agree with Harmel that the social question is not merely a question of food and clothing, but above all a question of peace of heart. The workingman must not unreasonably complain, and be content with his lot. But no concerted action, so far as we know, was ever taken under the leadership of the French Hierarchy to rally the Catholic forces against infidel Socialism. It seems to us that if the Bishops had come out of their palaces, stepped into the arena and taken up the conflict in time, the French government would not be to-day in the hands of a socialist rabble and furious persecutors of the Church.

In Belgium, the Catholic University of Louvain has been a beacon light amidst the social confusion of the country. The illustrious Professor Charles Périn has enriched Catholic literature with his classical works on Catholic economics. But Belgian churchmen stepped rather late into the breach. Dr. Hitze remarked several years ago: "We hold the Belgian clergy in very high esteem for their theological learning and the integrity of their morals, but the evils produced in Belgium by the adoption of the Manchester theories could never have been possible had they been led by a bishop like Ketteler, or had they displayed, some twenty years earlier, the same zeal and intelligence in treating the social question as they now put forth under the enlightened direction of the venerable Bishop of Liège" (Msgr. Doutreloux). And, indeed, the Belgian clergy, as we know from personal experience, are displaying the most admirable and self-sacrificing activity in the social reform. A mass of popular Catholic literature is continually spread through the country; courses of lectures on social topics are delivered in cities and towns; halls of amusement and reading-rooms under priestly direction are open everywhere; Catholic farmers' unions, scores of coöperative associations for production and distribution are to be found in every large city. The priests are assisted in their noble endeavor by thousands of intelligent and wealthy citizens, who work, at the cost of great sacrifice, for the uplifting of the poor laborers.

Cardinal Manning.

When early in 1892 the great Cardinal of Westminster closed his weary eyes upon the fleeting scenes of this world, there rose around his remains a wail of universal lamentation, and all true hearts of England and mankind generally mourned the loss of the pure-hearted and noble-minded shepherd whose long and glorious episcopate had been one unselfish devotion to the Church of the Crucified and one tireless labor for God's poor. So bold and daring was he in his attacks on greedy capitalists and in his defence of the rights of labor, that certain over-conservative Catholics feared that he would become a real Socialist. He recognized the continual intervention of the State between capital and labor; he claimed the right of laborers to get work;

the right to assistance; the limitation of working hours, and the determination of the minimum wage. He asserted that the workingman should be remunerated, not according to the law of supply and demand, but, like other functionaries, according to the utility and importance of his social function. If the State protects the rights of individual property, it must necessarily protect the rights of labor, since nothing is more strictly his own than man's labor. "If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists, or consisted, in multiplying, without stint or limit, these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then let us go on! But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and of fathers, be written in the natural law of mankind, and if these things be sacred far beyond anything that can be sold in the market—then, I say, if the hours of labor resulting from the unregulated sale of man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to the turning of wives and mothers into living machines, and of fathers and husbands into—what shall I say?—creatures of burden—I will not use any other word—who rise up before the sun and come back when it is set, wearied and able only to take food and lie down to rest; the domestic life of men exists no longer, and we dare not go on in this path."[4] The Cardinal was sound in his theology when he maintained publicly that in case of extreme necessity a man had a right to take for his need as he had a right to existence. A man is bound by the first law of nature to preserve his own life, and the man who prevents him from saving his life, murders him. One who snatches the bread from the mouth of a starving man kills him. Thus, as Archbishop McHale explained in his day, the starving poor during the famine in Ireland would have been perfectly justified in seizing on the food which was being conveyed to other countries to be sold for the benefit of the landlords. The invaluable services of Cardinal Manning rendered to the poor dock-laborers in London during the celebrated strike and panic are still fresh in men's minds. The

[4] *The Rights and Dignity of Labor.*

memorable occasion brought to light Manning's popularity among the Catholic and Protestant working-people, whilst it revealed the powerless and insignificant position of the Anglican clergy.

The American Cardinal.

The working-people in the United States, without distinction of creed, color, or nationality, realize that they all have a place in the large heart of James Cardinal Gibbons, the good and gentle Archbishop of Baltimore. His public utterances, together with his numerous writings, show his sincere and practical love for the poor and laboring-people of America. When the Holy See seemed inclined to place a ban on an excellent society of laborers, the American Cardinal crossed the ocean and hastened to Rome, where he succeeded in arresting a condemnation which probably would have alienated from the Church the affections of many fervent Catholics. Cardinal Gibbons continued to take a deep and effective interest in the labor movement and in social questions generally. Indeed, the American Episcopate entertains toward the workingmen an intelligent sympathy which of late has found a faithful expression in the work and words of the scholarly and eloquent Bishop of Peoria.

Leo XIII.

The Church is the greatest association or brotherhood in the world, the most sublime of all societies. God Himself made the Church, and the Church made the Christian society and produced the Christian civilization. The Church lifted the perishing world out of its deep corruption and degradation, whilst it elevated and refined men by giving them a new and higher life in Christ. Return to Christ, if you desire the return of social harmony and contentment. This is the burden of all the immortal encyclical letters of Pope Leo XIII. In the sixteenth century many threw off the essential principles that had brought the truest civilization to mankind:—faith in Christ and His Church; the indissolubility of marriage; Christian education; obedience to the Pope, the divinely constituted authority in spiritual matters. The chief consequences of the rejection of these principles were rampant in-

fidelity, divorce, godless schools, a craze for sensual pleasures, a horror of work and pain. As Bishop of Perugia, Cardinal Pecci, came in close contact with the laboring poor. He denounced the callousness of employers, and the unjust sufferings of the working-people, in pastoral letters addressed to his flock. But when seated on the Fisherman's Throne, Leo XIII heard the wail of discontent and sorrow coming from all the different nations. He saw at his feet a world of vast wealth and enormous labor; he saw, in particular, how the masses were exposed to the fluctuations of market and trade, too much depending on the reckless will of the rich. The loving heart of the great White Shepherd of Christendom was wrung with pity, and he poured out his soul in the encyclical letter on "The Condition of Labor" with a fervor which was drawn from the Sacred Heart itself. How tender the words of the Blessed Saviour, spoken in the wilderness to the hungry thousands about Him: "I have compassion on the multitude!" They reveal the sympathetic affection of the Master's heart for the poor people. Since Christ spoke thus, Cardinal Manning remarks, "no voice has been heard throughout the world pleading for the people with such profound and loving sympathy for those that toil and suffer as the voice of Leo XIII" in his Labor Encyclical.

Christian workingmen received the Papal Letter with grateful reverence, recognizing in Leo's voice the voice of the Good Shepherd. This encyclical has scarcely its equal in the history of the Church. It is, from a literary and philosophical point of view, the best-known treatise on social economics and Christian ethics. But the sublime office of the writer, his own personal experience, his consummate wisdom and knowledge, give it a moral power and influence that can hardly be estimated. The letter has four parts: in the first part Leo defines the origin and constitution of human society; in the second, he denounces the abnormal and subversive nature of Socialism; in the third, he invites the intervention of the State in the settlement of the social question; and in the last part, he describes the liberties and duties of workingmen. The document is so concise that the simple reading of it will be of little profit, even to an educated person; it needs to be studied carefully. It is very doubtful whether the distribution of copies

among the people does any good; but I would respectfully suggest to my fellow-priests—as I am trying to do myself—that they read it slowly and in parts about four times in the year. We learn more from it than from all the books on social science. Our eminent Commissioner of Labor, Carroll D. Wright, is quoted in the following words: "I consider that the Encyclical of Leo XIII on the Labor question has given the foundation for the proper study of social science in this country. It is a *vade mecum* with me, and I know that it has had an immense influence in steadying the public mind."

Pastoral Lessons.

The foregoing sketches of Catholic leaders in social reform may give us light and practical guidance in our own pastoral duties at the present hour.

It is a consoling fact that few Catholics in America have joined the ranks of real Socialists, though some of our Catholic workingmen unconsciously have imbibed principles and opinions on civil authority, property, individual rights, which would hardly bear the test of orthodoxy. But we know that, as priests, we are enshrined in the hearts of our Catholic working-people, and that we are secure against the calumnies and vituperations of the rankest Socialists. It is our duty to preserve these intimate and sacred relations between people and priest. As an old professor of pastoral theology, I may be permitted to offer a few pastoral lessons.

(*a*) The priest must possess the confidence and respect of his people, in order that his ministry may be fruitful. Where that confidence has been lost; where the majority of the congregation cease to revere him as their spiritual father and guide; where there is talk of petitioning the bishop for his removal, the priest should get ready to leave his mission. He should ask the bishop to change him, whether he be an irremovable rector or not. He may be pious and learned and well disposed; he may have nothing to reproach his conscience except a little lack of pastoral prudence, or forbearance; he needs the good-will and confidence of his people to make his ministry effective; he is to be the servant of everybody. There may be no canonical offence to warrant his removal; he may be within his legal rights. But what are these

rights and privileges, when immortal souls are in question? *Suprema lex, salus animarum.* When a priest hears but half-a-dozen confessions on a Saturday, and gives Holy Communion to 150 persons on Sunday; when the revenues of the Church are two-thirds less than they were under his predecessor, though the times are prosperous and the census shows an increase of parishioners; when he receives but pennies and nickels at the collections taken for the Holy Father, or for the orphans; when he cannot induce the men to make their Easter duty, unless he has a regular Mission with all the mission paraphernalia;—he will serve the cause of religion and provide for his own soul by seeking another field of usefulness, or, if he be tired of pastoral life, by becoming chaplain, say, to the least pretentious, meekest, and most long-suffering sons of Holy Church, the Brothers of the Christian Schools.

(*b*) Take a deep and far-reaching interest in the men of your parish, especially in the young men. The man must be the bone and sinew of the congregation; woman is but a side issue, according to the Scripture. Give your principal pastoral efforts to the men; the women will easily follow. Band together your men into societies. It is the tendency of our age to form unions and clubs for all kinds of purposes. Make use of this characteristic tendency, and bring your single men, and your married men, together under some form of union, with a few rules and regulations. Make allowance for human weakness, and bear with apparent rudeness and discourtesy; be a warm friend to all. Study their daily life and their spiritual duties; visit them at their place of work and get acquainted with the various branches of industry and work. Converse with them on topics of interest to them and inform yourself about social economics and all the burning questions of the day. Be not a "stickler" for rules and rescripts that are not essential. As long as your men attend to their religious duties, Socialism will pass over their heads without injuring them. In the Confessional you offer more peace of mind and rest of heart than the most fantastic schemes of Socialism can furnish.

(*c*) Secure to the children the priceless boon of a Catholic education. Costly church edifices do not build up the Kingdom

of Christ. Human beings are more valuable to God than brick and mortar. Put up a school, no matter how humble or even poor it may look compared with that fine brick and brownstone building across the street. Your shed will produce more solid good for Church and State than all the costly schools from which the Christian religion, the essential factor of education, is banished. Several years ago Cardinal Manning told us that our public school system is the worst form of Socialism. And, in truth, our national school system is one of the few things which Socialists will carry along into their paradise as a useful article for the new regime. On many a lonely country mission in the West and South, the zealous priest who cannot afford to have Sisters as teachers, gathers around him the little ones of his flock and teaches them the rudiments of knowledge, at the same time instilling into the young hearts the first lessons of religion. His position is more glorious in the sight of God than that of a learned professor at a celebrated seat of learning.

(*d*) The pulpit is the place for religious instruction. There we stand before the people as the ambassadors of the Lord, speaking in His name and with His authority. There we have the power to train the human race in its social relations. Religious instruction will not be practical in these days, unless the preacher knows the economic and social conditions of his people. Unless your sermons and instructions bear the stamp of actuality, though people may understand them, they will not realize the great truths you are announcing. Let all your preaching drive home some moral lessons. Corruption in social life comes from a neglect of the Ten Commandments. Transgression of the moral law leads to industrial decline. People who follow the Decalogue enjoy the highest degree of temporal prosperity and well-being. The observance of the divine precepts carries men safely through periods of depression; and, as for the popular cry of social reform, point out the most effective way of reforming the country by advising each to begin by reforming himself, by conquering his own vicious inclinations and by walking in the path of virtue.

(*e*) Let us be the special friends and protectors of the poor. We know how Christ loved the poor, and how the Church has

always cared for them with a sacred affection, and regarded them as her priceless treasures. The true priest will not be satisfied with consoling the poor in their misery; he opens his heart and his purse, and cheerfully gives what he can afford, and more than he can afford. We know priests here in New England—God bless them!—who after spending all they had on the poor, have borrowed money to bring immediate relief to some distressed people. And whenever these men give assistance, they do it with so much delicacy and tact that the needy feel the joy and pleasure of the priestly hearts in giving, and thus they receive a double gift of temporal and spiritual value. Souls are lodged in human bodies; you cannot take them out of the bodies and reason with them separately; you have to deal with both. Thus you often reach the soul of the wayward by passing through the wall of flesh, with bodily comfort. Deeds speak louder than words to the poor and helpless. Every work of charity established in the land proclaims the truth of our holy religion. Our foundling and orphan asylums, hospitals and reformatories, homes for the aged and unprotected, are the proofs of the genuine charity that burns in the hearts of our bishops, priests and religious; they are chiefly their work, carried on with a patience and self-sacrifice that come from God alone. As long as we live, and are willing to spend our lives as the servants of the poor, and sick, and helpless, we shall retain our hold on the masses of the working-people. The Socialists may keep on shouting: "Your priests live on your wages in grand style; they care little for your wretched condition; they flatter the rich and powerful." Our people will laugh the monstrous falsehood to scorn; they will gratefully remember the "*soggarth aroon*," who, in his unbounded charity, stood by them in days of severest trial, and they will praise God for having given them a shepherd who will lay down his life for his sheep.

WM. STANG.

Providence, R. I.

THE POPE AND THE REFORM IN CHURCH MUSIC.[1]

POPE PIUS X has not waited long before acting on his words to Dom Perosi: "We are going to have good music in church." May he live long, this lover of the sanctuary, and of the beauty of holiness; and may his kindly face soften those hard hearts that can bring themselves to sing *bravura*, not to say *buffo* boldness before the Blessed Sacrament, with fearsome shriekings, tremblings, and trills; their voices upspringing, and suddenly plunging; while piety wonders, and good taste blushes, and the poor Church lies trampled on by the fierce noise above; by theatre arias, choruses, and marches; mocked at then by many an inane drawing-room song, and the sentimentality of domestic and national ditties.

But their day is done for a season—if this voice of Rome can make itself heard, calling for music reform, thorough and immediate, in Catholic churches throughout the world.

From all sides, from all lands, says the Pope, the universal cry for reform has reached our ears. And yet from the largest city and the greatest Catholic centre of the United States, and again from that of Canada, there rise in the press some traitorous or ignorant, or vain self-flattering voices to the effect that we are not to blame, and that the Pope's words apply only to Rome and Italy.

Let us say it out boldly (if we are ready to follow the Pope), that we English-speaking Catholics of the New World have probably, in thus following him, the most troublesome journey to make of any Catholics on earth.

A priest recently preaching in Chicago, when the so-called "Mozart's Twelfth" was performed, had to say to the Catholic people, of "the Gregorian chant in music, which is made to conform with the movement of the priest at the altar, and which is the grand old music of the Church," that "we scarcely know it to-day." And I have known an American student, a church-singer, now a religious, go to Canada to study, and confess that never in his life had he till then heard Mass sung to Plain Chant.

[1] *Cf.* Pontifical Instruction on Sacred Music, THE ECCLESIASTICAL REVIEW, February, pp. 113 ff.

But who is not aware that this chant has been neglected? The Pope at least acknowledges our fault, and bids us amend, saying: "The ancient traditional chant . . . which the most recent studies of illustrious men have happily restored to its integrity and purity . . . must, therefore, be largely brought back into the functions of public worship; and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this;" and the Pontiff calls his own words "a juridical code of sacred music," to which he wills "the force of law to be given," of which he imposes "the scrupulous observance upon all." As a priest, writing to the *Tablet*, adds: "It is difficult to see on what ground any part of Christendom could claim exceptions from obedience to it." This priest, by the way, recalled that, in his English seminary, before the days of Pope Pius, both professors and students had mocked, more or less, at studying or caring for the Church's chant. *Mea maxima culpa* is the word for each.

What are Rome's claims? She allows suitable modern music; she prefers the religious and noble style of Palestrina and his followers. But before all, and above all, to the exclusion often of everything else, she insists on Gregorian chant being known, and believes that, when rightly known, it must be loved.

Some ten years ago, Cardinal Sarto, then Patriarch of Venice, wrote, even as he now writes being Pope:

"The pleasure of a depraved taste also rises up in hostility to sacred music; for it cannot be denied that profane music, so easy of comprehension, and so specially full of rhythm, finds favor, in proportion to the want of a true and good musical education, among those who listen to it. Hence we are told that the people like it. . . . But I will observe that this word 'people' is altogether too much abused; the people in reality show themselves to be far more to be relied on, and far more devout, than is generally believed; they appreciate sacred music; and they do *not* cease to frequent the churches in which it is executed. A luminous proof of this was given during the centenary feast in the Basilica of St. Mark, where, for four whole days, sacred music, in the strictest sense, consisting of Gregorian and polyphonic chant, was executed. There the people assisted with enthusiasm and devotion; and not only the illustrious prelates who

graced the feast by their presence, but composers and distinguished admirers of profane music did not hesitate to praise and to make public in the papers their admiration for the sublime harmonies of the ecclesiastical chant, holy and artistic, and of a nature calculated to raise us above the miseries of this earth, and give us a foretaste of the beauties of the songs of heaven."

Now, where in the wide world are Catholics more ignorant of their great inheritance in this noble chant, than among ourselves on this continent? Where are laity more indifferent and so far anti-Catholic in spirit; and where are some clergy more at the mercy of the cheap musical trash they tolerate or patronize; about which they seem incapable of forming a judgment in accordance with historical knowledge and artistic taste? The French clergy in Canada have preserved Catholic tradition; albeit they often give the worst of nonsense as supplement to the Plain Chant, the preservation of which is always to their praise. But so submissive are the English-speaking clergy to the fashions of half-educated and artistically wholly uncultured flocks, that when two churches, French and English, are side by side, the English will omit the whole *Proprium Missae*, and sing wretched songs for Introit and Offertory, in defiance of the French over the way, and in defiance of Rome. Then we have the face to talk slightingly of France; where one might go to Mass all the days of one's life, even in a village, and never miss hearing the *Proper* of the Mass; while cathedral worshippers amongst ourselves have never heard it.

This may seem strong speaking. But the Pope's words are full of indignation and reproach. He recalls the repeated orders from Rome, "the authoritative injunctions of the Sacred Congregation of Rites,"—as, when Bishop, he had acknowledged them to be—and he notes the reprehensible failure, throughout years, to put them into practice. "Passion," he says, "has to do with this;" and if not passion, "shameful ignorance."

Therefore he writes a special letter to the Cardinal Vicar, Cardinal Respighi, and charges him to act without delay, and to carry out Rome's wish; this time fully, allowing no claims for half measures, or for putting off. Where there's a will there's a way,

the Pope says—in more papal style, but in a style unusually popular, and with attention to even minute details.

Pope Leo XIII had urged attention to the traditional music of the Church. The Papal Commission on Church Music appointed by him invited all to make strenuous efforts toward introducing the traditional Roman chant into our churches. And he himself wrote an Apostolic Letter to the Abbot of Solesmes, saying: "The Gregorian melodies were composed with the greatest skill and wisdom so as to interpret the sense of the words. They contain, if only they are properly rendered, great force, a marvellous blend of sweetness and solemnity, and a power, as they touch the soul of the listener, to awake within him devout aspirations, and to nourish helpful thoughts." In Pope Leo's day, the Congregations directed canonical penalties against those who in their churches permitted unfit and forbidden music to be sung, and the Mass to be mutilated. Truly, Blessed Thomas More is still justified: "I could not well devise better provisions than are by the laws of the Church provided already, *if they were as well kept as they be well provided.*" "Passion" and "ignorance" are in the way. In the United States, the Archbishop of Cincinnati has gone so far as to say: "Wilfully to mutilate or alter the sacred liturgy is a sin, and often a mortal sin. How far we may be excused for having hitherto suffered inadvertently such alterations to be made in our churches is for God to judge. But now . . . it would certainly be a sin, mortal or venial, as the case might be, to make use any more of these mutilated compositions." "O venerable priests, let us not make ourselves guilty of this great sacrilege," were the Patriarch of Venice's words.

In the Archdiocese of Cincinnati a commission was formed whose task it was to judge of and select the music to be produced in the churches. Elsewhere, too, this was done. The new Bishop of Salford (Manchester, England), the learned Doctor Casartelli, has already issued a pastoral on this subject. It breathes the spirit of the new Pope's subsequent words, for it was written, as it appears, after consultation with Pope Pius: "His Holiness is credited with an intention to prosecute with vigor, at no distant date, the much needed reform of sacred music. This will be a day for which many, both clergy and laity, have

long been anxiously looking."[2] The "signs of the times" seem really to indicate that ecclesiastical musical reform will be one of the chief features of the early twentieth century, just as the ecclesiastical architectural reform was of the early and middle nineteenth. Thus he, too, one of Pius X's first bishops, says that the cry for reform is sounding on all sides. Will many Catholics here be "passionate" enough, or remain "shamefully ignorant" enough, to go on saying that "we have not sinned"—in which we shall be simply "liars," to use the plain language of the Apostle of love.

[2] Bishop Casartelli's advent is a wished-for blessing in his own diocese, if we may judge by the following criticism: "How much need exists for improvement in the music of the northern diocese may be gathered from the programme carried out at the Salford cathedral, in the presence of two bishops, on a Sunday in last December. 'Kalliwoda's Mass was rendered with exquisite taste and precision,' the names of the soloists being duly published; Abt's 'Ave Maria' was 'the Offertory piece.' In the evening there was (*sic*) grand choral devotions, Mr. ——— singing Rossini's 'Cujus Animan' (*sic*) with fine effect. The choir also sang Fleming's 'O Salutaris' (a trio) and 'Date Solitum' (*sic*) by M. Costa (instead of the Litany), in which there was a bass solo.' Thus the *Catholic Times*, the faithful reporter of these ecclesiastical entertainments."

And to judge by a further extract from *Catholic Book Notes*, the organ of the English Catholic Truth Society, there is a noble work for a new bishop nearer home: "The *New World* for March 29th contained programmes of the music to be sung on Easter Sunday in sixteen churches of the Archdiocese of Chicago. In most cases the names of the performers are set forth at length; and in no instance does the 'Victimae Paschali' (which according to the Rubrics ought not to be omitted) appear in the programme. Instead of what is given by the Church for the 'Gradual' we have these 'pretty' pieces supplied: at St. Agnes's it is 'Easter Lilies'; at St. Charles's, 'Evening Star,' by Wagner; at Holy Family, violin solo; at St. Vincent's, Handel's 'Hallelujah Chorus;' at St. Malachy's, High Mass is preceded by 'Overture, Spring's Awakening, G. Saint-George,' and concludes with 'March, Invincible Eagle, Sousa'; at St. Vincent's, 'Song of Triumph, Bremer (first time in America)' comes at the end of Mass. At the Offertory, St. Michael's gives 'Emite Spiritum (7 parts), Schutky'; at Our Lady of Sorrows, 'Alma Virgo, Hummel,' which was also sung at Corpus Christi by 'Mrs. ———, with full chorus'; at Our Lady of Lourdes, 'Judex, from Mors et Vita, Gounod.' At St. Finbarr's 'one of the chief features is the 'Ave Maria' composed by Miss ———, which will be sung for the first time in public by Mrs. ———, the mother of the youthful composer. It will also be sung in one of the churches of Montreal, a copy having been forwarded, by special request of the organist there, addressed to the Reverend Pastor of St. Finbarr's.' Let us hope,'' adds the not unjustly contemptuous European Catholic, "that no American trust will take in hand the music of the churches in this country [England]: it is bad enough as it is, but clearly not as bad as it might be."

However, to continue the English confession:—"It is a matter of general comment and regret that so much of our Church music is still of a theatrical style, unworthy of the house of God. High Mass and Benediction, especially on great feast days, are too often turned into little better than concerts, where people 'go to hear the music,' and (as they admit) find it impossible to pray."

What does the Bishop mention in detail?

(*a*) "Unmeaning repetition of the words of the sacred liturgy; which is surely a serious violation of both the respect due to these sublime utterances and the obedience due to the decrees of the Church."[3]

(*b*) "The length of many Masses."

(*c*) "We direct that, on all occasions when we are invited to assist at High Mass or Benediction in any church of the diocese, a programme of the music shall be submitted to us one week beforehand, and that no music shall be rendered in our presence of which we disapprove. In order to guide us in these matters, we have appointed a small committee of experts, clergy and laity, to whom we shall refer from time to time."

(*d*) "We warmly applaud the excellent custom, which has several times been tried with success, of training the boys of our elementary schools to sing simple Gregorian Masses, when full male choirs are not available. It is astonishing how excellently such school-boys' choirs can be trained to sing the divine liturgy. And what is more, a constant supply of fresh young voices is available year by year and at little or no cost."

How closely these regulations coincide with the Pope's directions we shall see. They have the true Catholic and Roman sound. The Prelate thus inspired of Rome, goes on:

"We need only refer to the decrees of Synods, Provincial and Diocesan, as well as to the decisions of Roman Congregations, forbidding female solos, and the advertising of the names of soloists and other singers and performers; all of which decrees are in full vigor.

[3] Cardinal Sarto's "thousand repetitions of 'Credo'; often with the danger of making the singer, who should be making a profession of faith, utter the most appalling blunders, and the most frightful heresies." "Genitum non factum; factum non genitum," a venerable Canadian Jesuit testifies to have heard in his country.

We also strongly deprecate the reports so frequently seen in our newspapers of Masses and other liturgical services, which read too often like critiques of concerts."

Here is a Westminster decree for all England: "Rectors of churches should not themselves publish in the papers, nor allow anyone else to do so, accounts savoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage."[4] Anent which, a Canadian paper, with a priest editor, adds: "Another abuse that obtains in some places in Canada is the publishing of the musical programme to be rendered on certain festivals. As a result, we have our churches thronged with a nondescript gathering—Catholics and non-Catholics—who do not (and we write from personal observation) manifest an extraordinary amount of devotion. They appear to think they are assisting at some kind of a performance, and that the proper and only thing to do is to listen to, and at times comment on, the efforts of the musicians."

Perhaps, if we added that the letter and the spirit of Pope Pius go further even than his Bishop in these respects, we could understand some reluctance on the part of our papers to publish their own shame—for it is nothing else—when we remember those scandalous advertisements before every festival, and the vulgar accounts of our holy but travestied services.

One would think that the Bishop's appeal will surely find an echo, at least among the clergy: "We earnestly exhort all the clergy and laity to join with us in an attempt to reform these abuses, by introducing simple, devotional Masses, which shall aid devotion instead of distracting it, and which have little or no repetition, and are distinguished by brevity."[5]

[4] Fourth Provincial Synod of Westminster, On Church Music.

[5] "In order to commence some such reform without any too drastic measures," the Bishop intimates that he has requested his advisory committee on sacred music to furnish him from time to time with the results of their deliberation, so that each month, if possible, *The Harvest* may publish instalments for the guidance of choirs in the happy diocese of Salford. The following is the first list of Masses recommended for performance in church:

A. Masses recommended for performance in church: Gregorian Masses, according to the Solesmes method (by express approval of Pope Pius X). The Masses of Palestrina, Taliis, Byrde, Anerio, Soriano, Orlando Lasso. Sewell's Mass, "St.

"Other Westminster decrees," continues Bishop Casartelli, "remind all, that they who coöperate in the duty of singing are doing the work of clerics, and so should conduct themselves as clerics." [6]

What is to be said then of three paid Protestant singers in a

Philip Neri." Rinck's Mass (Oberhoffer's edition only). Walther's Mass, "St. Charles Borromeo." Seymour's Masses, "St. Bridget" and "In A flat." Perosi's Masses. Singenberger's Masses. Stehle's Mass "Salve Regina." Filke's Masses. Kaim's Mass, "Jesu Redemptor." Terry's Mass, "St. Dominic." Newsham's Masses.

B. Masses generally unsuitable for performance in church: Masses by Haydn, Mozart, Hummel, Schubert, Cherubini, Dvorak, Beethoven, Silas, Spohr, Kalliwoda, Schmid, Weber, Niedermeyer, Gounod, Van Bree, Murphy, O.S.B., J. P. Murphy, Farmer, Argent, Short; *except* such as are placed in the Catalogue of the Synod of Dublin as allowed.

C. Masses of the above allowed in the Catalogue of the Dublin Synod; Mozart: Nos. I (*Credo, Sanctus, Benedictus* only); III (*Gloria, Sanctus, Benedictus* only); VII (*Sanctus, Benedictus* only); X (all except *Benedictus; Amens* at the end of *Gloria* to be shortened, and "allegro moderato" in *Agnus Dei* omitted). *Hummel:* Mass, "St. Stephen" in D. *Schubert:* Mass, "St. Francis" in B flat. *Gounod:* Mass, "Angeli Custodes" (*Amens* at the end of *Gloria*, except last three, to be omitted); "Première Messe des Orphéonistes"; "Messes du Sacré Cœur" (except *Benedictus*); "Messe Jeanne d'Arc" (except prelude); Mass, "St. Cecilia" (*Benedictus* only).

The subjoined advertisement, of this year, may be given as it stands. No one can deny that "the path of obedience is daily made smoother." "Church Music Series." Edited by a Catholic Priest. (The series aims at supplying school and rural church choirs, confraternities, etc., at the cheapest possible rate, with Church music of a simple character, easy of execution, and thoroughly in accord with the precepts laid down by the Holy See regarding Church music.)

No. 1.—*Gregorian Mass for Solemn Feasts*, with "Pange Lingua," and Litany of the Saints for Forty Hours' Adoration, in Staff and Sol-fa Notation. Price, *net* 1d.

No. 2.—*Easy Benediction Services and Hymns for Special Occasions*, in Tonic Sol-fa Notation, including the Plain Chant Melodies of the Te Deum, Salve Regina, and Tantum Ergo, also in Gregorian Notation. Price, *net* 1d.

No. 3.—*Plain Chant Mass for the Dead*, with "Libera," "In Paradisum," "Ego Sum," and "Benedictus," in Gregorian and Tonic Sol-fa Notations. Price, twopence, *net.*

[6] Bishop Hedley says: "A singer in the Catholic church should be a devout Catholic, earnest and careful in behavior, striving to understand what is sung, and ready to take such pains in learning and preparation, that the laws of the Church may be obeyed, full justice done to the music, and the faithful edified and drawn to God. Singing should never be made an occasion for gratifying vanity or displaying vocal resources."

church, as (for instance) a recent Providence Catholic complains? Or of a Protestant organist in Nova Scotia who came up to a visiting priest before Mass, and said, "Please preach after the Communion: for I am free then to go to the Protestant church I belong to." Or, again, of the invitation given to the chance passer-by, of any religion or of none, to come and show off, in solos from our masters' gallery? Pope Pius' letter to us, after a season's study of our ways, would certainly be a striking document. We wonder what effect it will have at a place where we ought to learn, the Catholic Summer School of 1904.

"Let boys, also, be taught music in the schools; so that the singing of women in the choirs, especially of those hired for the purpose, may be banished from our churches. And thus by degrees it will be brought about (as is our special desire) that the whole body of the faithful may be heard singing with voices and hearts in unison."[7]

Concerning which may be quoted remarks on the recent ceremony in Westminster Cathedral when, on December 29th, Archbishop Bourne was enthroned: "Though the space to be filled is almost as great as that of St. Paul's, the choir of sixteen

[7] From this it is clear how opposed to the tradition and practice of the Church is the custom of placing the choir over the principal entrance of the church. But then we must put heads to our truncated churches; that is, build chancels. Can anything be more deplorable than to see these shapeless buildings, looking, if I may say so, like beheaded fowls. What grace in the Gothic nave and deep chancel! We hardly know such a thing. In this chancel is the singers' place. We hardly know the word; the sanctuary is but an apse with us. Would that every man giving money to build a church, and every bishop authorizing the building, would stipulate that a chancel there must be, at least a quarter the length of the nave, before the beginning of the sanctuary proper; and that the Pope's directions to have the singers screened might be made possible by setting up rood screens between nave and choir or chancel, such as Catholic ages used, which things we care no more for than did the reformers that smashed them.

Would that they stipulated, also, that no church were to have a choir gallery, —"so opposed to the tradition and practice of the Church"—that seat, if not of folly and impiety, yet of unseemliness and of the confidence born from lack of proper knowledge; nor yet things so frightful as galleries of any sort; surpassed as they are in hideousness by that invention—of this continent, is it not?—a church with a basement. But without a baptistery, must we not add? Even without a font, except in the vestry. And without a porch. Without many a thing of ritual significance and use, expressive of the beautiful life of the Church.

men and twenty-four boys—sixteen of the boys only were effective, the rest being probationers—gave a good account of itself. The 'Te Deum,' was by Anerio, the successor of Palestrina at St. Peter's, Rome. At the Mass, the music was Palestrina's 'Missa Papæ Marcelli.' It should be added that the Cathedral authorities intend to continue giving the best possible rendering of Gregorian music, and of the writers of the strictly ecclesiastical school. They have set their face against Mass music of an operatic tendency, however good. Consequently, such composers as Haydn, Mozart, Gounod, and so forth, will never be heard at Westminster Cathedral."

And concerning singing in congregations, we quote "Twelfth Day at Church," from "Yule-tide as Once It Was:"[8] "One feature, however, of the service deserves special consideration, namely, what would now be termed congregational singing. . . . It is painful to think how the multitudes, pouring forth their heart in religious song, have, together with all their glorious demonstrations of faith, passed away. The loud song at church service has been replaced by a disinterested (*sic*) silence, perhaps forever; for the sporadic efforts to restore congregational singing to its former place, proving more or less futile for want of unison, seem to point that way." And then we add that the writer is judging too exclusively by the dumbest of all Catholics, those using English. Consider how the people in France sing Psalms and *Magnificat*, not to say *Gloria* and *Credo*. In Germany, Cologne Cathedral's two thousand of young and old, rich and poor, singing as a congregation, have moved many writers to enthusiastic reports. But everywhere in Germany the Catholic people sing, even as their forefathers, whose tunes Luther used; they have not abandoned their inheritance to the newer religions, uncertain and unsettled, but powerful in their popular appeal through music. "The best thing in our services, the hymns;" as I have heard it said by a Protestant who was influenced by little else. Protestants, in times of anxiety, in trouble, in enthusiasm, in triumph, find many noble hymns, often old Catholic ones, in word and in tunes, by which to express emotions. We assure the writer above quoted that our declarations as to what would be

[8] THE DOLPHIN, January, 1904, p. 8.

desirable in Catholics is sometimes realized in those without; who, if they came within, would have a sense of loss of something that the Church herself approves. That is a fact, and a sad one. The choice old Christmas carols—how charming and devout they were! But we have given them up.

I was lately in a school for the blind, on a Sunday. Various religions were there, and charitable ladies and gentlemen had come to teach. And to sing, I add; except in the room where the largest class was, that of the Catholics. Certainly, a Catholic institution for the blind would have good singing. Yet here was no ready knowledge of good hymns among these teachers, among these young people. Doubtless some of the hymns used by the others were very bad. But are we not to lead? We do not. If others have bad hymns, as well as good, we have worse, or none.[9]

The Pope, indeed, says the time for appeals has gone by; and that he is going to punish and enforce.

And what does he order and what forbid, in detail; apart from the general order that from seminary to cathedral and chapel, the Gregorian chant must be the basis of choral worship, must be cultivated and well rendered and understood?

(*a*) He orders the Proper of the Mass to be sung, or at least recited aloud. *After* the Offertory proper, a short piece of suitable music *may* be sung.

(*b*) He forbids the priest to be kept waiting. The *Sanctus*, for instance, must be over before the Elevation.

(*c*) Solos are forbidden, except such as grow out of the choral music and form part of it.

(*d*) Organ prelude and intermezzos also are forbidden.

(*e*) No music with reminiscences of the theatre or of the world is to be sung.

(*f*) Women are not to be in the choir. The soprano and contralto parts are to be taken by boys.

[9] And yet here again, in hymn singing, we may all learn another lesson from the ancients: "Nunquam cantus nimis basse incipiatur, quod est ululare; nec nimis alte, quod est clamare, sed mediate, quod est cantare." It is indeed absurd to see hymns meant necessarily for frequent unison singing, written to E and F. As the *Graduale Romanum* adds, all should be, "ita ut cantores, aut major pars eorum, acumen et gravitatem cantûs attingere possunt."

(*g*) The singers, men of character and piety, should wear the cassock and surplice, and sit screened from the congregation.

(*h*) Each diocese is to have a commission of experts. They are to pass judgment on any music, before it is sung or played in church.

All this has been said before; and by Roman Congregations, not to say Popes. And Catholic papers have been found to justify much of the ensuing unseemliness; let us rather say, the disobedience. Yet let me again quote one such paper edited by a priest, which frankly acknowledges its former thoughtlessness, or its mistake, by writing as follows: "We must remember that the question of the kind of music to be employed in our churches is settled. The competent authorities have spoken on the matter, and the rules in Papal Briefs and Episcopal Decrees are there for all to read and be guided by. And, consequently, when an individual points to the legislation on this matter and to the half-hearted obedience rendered it, if indeed it is not disregarded altogether, we may well spare him our dispraise and criticism, for he is on very sure ground."

There is the truth that can never be too often repeated to those who would call the Pope's directions one-sided, if they really spoke out their undisciplined hearts. The thing is for them simply to learn, and to unlearn; and to acknowledge that they have lived and spoken with the over-weeningness, or the fatuity, of bad taste and false culture. It was settled, long ago, that they were in the wrong, settled by common sense, by principles of art, and by the laws of the Church, which Pius X blames them so much for disregarding. As the newspaper just mentioned recalls: "A regulation of the Congregation of Rites says: 'Only such vocal music is allowed in the church as is of an earnest, pious character, becoming the house of the Lord and the praise of God, and, being in close connection with the sacred text, is a means of inciting and furthering the devotion of the faithful.'" Well may it ask: "How much of the music we hear complies with this regulation? Does it incite the devotion of the people? Or is it oftentimes, to all seeming, a performance given for the benefit of the organist and the leading singers?"

You are quite wrong, says our Pope, in thinking the faithful

are not more pious than is your impiety: they come to the holy church, and really do seek heaven, not the world: and what is more, they will find in me a protector of their souls and a defender against what wearies and disgusts them in the House of God.

The priest we have quoted, wrote before the Pope promised his help; and he lived in "hope to hear a 'Gloria' free from tediousness and insipid repetitions, and that glorious hymn of love and faith, the 'Creed,' not so grievously mishandled as it is at present. We may come to realize that the regulations anent ecclesiastical music were not born from the dreams of an idle hour, but begotten of wisdom, and of the sense of what is due to a place dedicated to the glory of God, and were meant to be obeyed. Beyond this we can hope for little. Not for our generation the Gregorian chants beloved of Glück and Mozart, the Introits and Graduals prepared by the Church, enable us to enter into the spirit of each festival. Their adoption may safely be numbered among the blessings of the future. But we have a right to demand that singers shall refrain from mutilating sacred words, or from fitting them to music that is frivolous, full of insolent grandeur, noisy, abounding in insipid repetitions, distracting to the congregations and unbecoming to the house of God." But his leader, Pope Pius, will have no such timidity, mere longing, hopelessness or despair. I am going to take up this battle (says the leader of us all, priests and laymen), and I mean to win. The Pope means to insist. But he does not fail to make a fatherly appeal, too, asking all to give him not passive obedience, still less reluctant assent, but rather alacrity in carrying out what truly one may call his holy will. We Catholics cannot live our religious life without public worship. O what happiness, were that worship the heaven in this sadly troublous world that the Church of God wills it to be! How can we bear to treat her as we do, she being who she is? How can we resign ourselves to this weary world dogging our steps even to the altar? Thank God, once more, we have a Pope, again a Father, who threatens in wisdom, but first invites us with justice to obey.

Think of it, that in an *Encyclopædia Britannica* article (Palestrina, p. 179), a Protestant can naïvely, but alas, truthfully, write

of our Catholic churches: "The music sung does not form an essential part of the service. In reciting the prescribed form of words with the prescribed ceremonies, the officiating priest fulfils unaided all the necessary conditions of the service while the congregation looks on, and worships, and the choir endeavors to excite its emotion by singing appropriate music."

And that is Catholic Mass worship—at its best, too; for the music is "appropriate," and "endeavors to excite devotion." One knows not whether to cry, or laugh. But the Pope listens, and does neither; is indignant rather, stern, and prepared to adjudge the extreme penalty of outraged law.

The very opposite principle of worship to that expressed there by Mr. Rockstro is our real one. The music is part of the Mass, bound up with it, and strictly dependent on its action. But Pugin might still write: "The service as performed in Catholic chapels" —such as they were in his day—"in general is a perfect mockery of the real thing; and you have no idea the mischief all this does among men of devout minds, who come to our churches expecting solemnity, and finding a mere theatrical exhibition." How sadly, how awfully, true it is! Verily, we know not what we do. "The plain song hymns of the *Vesperale* are nearly all beautiful; the popular hymn music of the churches is nearly all vile; . . . literally worthy of the music-hall; instinct with commonness and vulgarity." So another Protestant writes. Will any truth-telling make us ashamed? For when there is shame there may still be virtue. This Mr. Blackburn, writing about us in *The Chord*, allows that there are exceptions; but "as a rule, the art of music is not only neglected, but is disgraced and dishonored. . . . Although the Roman Church possesses in her treasury-chest some of the finest music that has ever entered the brain of man, her average music performance all over the world is deplorably inartistic and vulgar." [10]

[10] Dr. William Barry's priestly words come back to the mind so often: "Perhaps the saddest of all sights in this melancholy world is the mishandling, worse than neglect, of our Catholic treasures, our ceremonies, music, architecture, our philosophies and our devotions, by those who should watch over them as at the gate of Heaven. Reformation is always called for, now as in more scandalous times, and in no slight degree."

W. F. P. STOCKLEY.

(To be continued.)

EUROPEAN PRIESTS APPLYING FOR ADMISSION INTO AMERICAN DIOCESES.

DURING more than a century past the missionary field in America has had to be supplied almost exclusively with laborers from Europe; and, although a native clergy has grown up in recent years, there is still in different parts great need of zealous and self-sacrificing missionaries from abroad, familiar with the language and needs of immigrant Catholics.

It was perhaps unavoidable that with the genuine missionary priest prepared for hardships and privations, there should have come now and then also the hireling bent on feeding only himself, often at the expense of the faithful whom he scandalized, and the priestly name which he disgraced. Whatever precautions the canon law of the Church offered, there were abundant loopholes by which any restriction to prevent the emigration of such clerics to America might be made void in practice. Bishops who felt that a priest, after having forfeited his good name at home, might still succeed in building up a useful and edifying life in a new field, were not always to be blamed, if they facilitated his emigration to America; although it happened that whilst the expectations for good were sometimes realized, they sadly failed in other cases. In consequence of this fact complaints frequently reached Rome to the effect that America was being made a refuge of disgruntled and unqualified clerics, who, if they were not to become a scandal to the public, became of necessity a burden to the diocese which had to provide for them a livelihood according to their *titulus missionis*.

I.

So far as Italy was concerned, Leo XIII at once enacted strenuous measures to prevent Italian priests from obtaining a foothold in any American diocese without due authentication regarding personal character and previous service. By a circular letter[1] addressed simultaneously to the Italian and American bishops, the former were instructed not to permit priests of their respective dioceses to emigrate to America, unless they had—(1) an excellent record regarding their previous ministry; (2) were of mature age; (3) were likely to edify by their zeal, piety and pru-

[1] S. Congr. Concilii, d. 29 Julii 1890.

dence, and (4) could assign a valid and serious reason for wishing to leave home in order to take up missionary service in America. Moreover, the Italian bishop would in such cases be bound to communicate directly with the American bishop in whose diocese the priest in question wished to locate; nor could he give his permission before he had received the definite assurance of the American bishop stating that the latter was willing to receive the priest, and that he could at once assign him a field of labor in keeping with his ability. Even after it had been clearly shown that the priest, being of irreproachable conduct and ability, was likely to occupy with honor and efficiency the proposed field of labor in the new diocese, the whole transaction with all the testimonials regarding the priest and the willingness of the American bishop to receive him, were to be submitted to the Sacred Congregation of the Council. And if the said Congregation gave its express consent, then, and then only, could the Italian bishop give dimissorial letters to the priest. The Italian Ordinary was at the same time to inform the American bishop by private letter of what he had done, etc., so that there could be no doubt regarding the identity of the priest and the thorough legality of the transfer.

Should the priest who had under the above mentioned circumstances obtained his *exeat* to an American diocese, wish later on to pass into another diocese, he would be obliged to have again recourse to the Sacred Congregation for the requisite permission to do so.

Under this legislation were not included priests of the Oriental Rite.

With regard to priests who wished to visit America, not as emigrants, but for some legitimate purpose detaining them in this country, the Holy See prescribed that they must have letters from the Ordinary in Italy stating explicitly the reasons of their sojourn in America. The leave of absence was to be limited to a definite time, not exceeding one year, and the document stating this was expressly to mention the condition that when the given term had expired, the bearer would be *ipso facto* suspended from saying Mass and deprived of all faculties, unless he could show that his leave of absence had been legitimately prolonged.

Such has been the legislation for a decade and more.

II.

Recently the Holy See has increased the stringency of the aforesaid laws, because there have been found unscrupulous priests who in one way or other still managed to circumvent them, and obtain appointments in dioceses of the United States for which they proved unfit as well as unworthy. The force of these laws is, furthermore, not to be restricted to priests from Italy, but to priests from any country (excepting those of Oriental Rite) who propose to emigrate to America or the Philippine Islands.

Henceforth, priests belonging to a European diocese are not to receive leave from their Ordinaries to go to America for a prolonged visit, except in cases of real and urgent necessity which would not allow them time to obtain permission from the Sacred Congregation. In such cases the permit of absence is to be limited to six months, the cause and dates are to be clearly expressed in the letter of leave, and the S. Congregation is to be informed of the permit given by the Ordinary under the circumstances.

Any priest of whatever diocese in Europe wishing permanently to emigrate to America or the Philippine Islands, must first obtain through his own bishop the consent of the American bishop into whose diocese he wishes to be adopted. The European bishop is furthermore obliged to inform the American bishop by private letter concerning the age, the moral and intellectual qualities, the standing and efficiency of the priest who proposes to emigrate. For the rest, all the former regulations mentioned under Section I, are to be observed.

III.

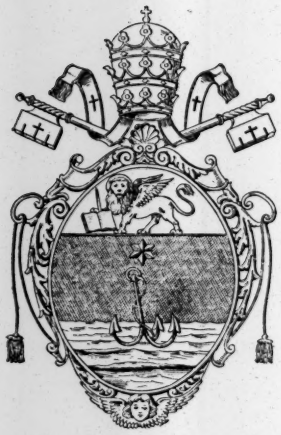
In the case of priests wishing to emigrate to the Philippine Islands the Holy See makes the following special regulations:

Priests from a European diocese wishing to devote themselves to the missions in the Philippine Islands must in all cases obtain permission, through their Ordinary, from the Sacred Congregation of the Council in Rome.

Priests from America or any non-European country (diocese) must apply for leave to the Apostolic Delegate in Washington, D. C.

These rules apply to secular priests. Regulars are under the jurisdiction of the Generals of their Orders, who refer their missionary appointments directly to the Holy See.

THE EDITOR.



Analecta.

E S. CONGREGATIONE CONCILII.

DECRETUM

De clericis ad Americam et ad Philippinas Insulas profecturis.

Clericos peregrinos, a remotis transmarinis oris venientes, iuxta veterum Patrum statuta, et canonicas sanctiones, *tit. 22, lib. I, Decret.*, ipsasque prudentiae regulas, nonnisi caute ad sacri ministerii exercitium esse admittendos, neminem profecto latet. Nam propter distantiam et dissimilitudinem locorum, de personis earumque qualitatibus ac de valore documentorum, quae ab advenis exhibentur, iustum iudicium tute expediteque fieri saepe difficile est; fraus ac dolus (teste experientia) aliquando subrepunt; unde periculum passim imminet, ne indigni ac nequam viri super gregem fidelium constituantur cum gravissima divinae maiestatis offensa et rei christianae iactura.

Ad haec arcenda discrimina S. Concilii Congregatio, de speciali mandato SS.mi D. N. Leonis XIII, circularibus litteris ad Italiae et Americae Ordinarios die 27 mensis Iulii 1890 datis, legem tulit, qua italorum sacerdotum migrationem in Americam certis regulis contineret.

Huiusmodi regulae hae sunt:

" 1. In futurum prohibentur omnino Italiae Episcopi et Ordinarii concedere suis presbyteris e clero saeculari litteras discessoriales ad emigrandum in regiones Americae.

" 2. Exceptio tantummodo admitti poterit, onerata Episcopi conscientia, pro aliquo eius dioecesano sacerdote maturae aetatis, sufficienti sacra scientia praedito, et vere iustam afferente emigrationis causam; qui tamen, bonum testimonium habens intemeratae vitae, in operibus sacri ministerii cum laude spiritus ecclesiastici et studii salutis animarum hactenus peractae, solidam spem exhibeat aedificandi verbo et exemplo fideles ac populos ad quos transire postulat, nec non moralem certitudinem praestet numquam a se maculatam iri sacerdotalem dignitatem exercitatione vulgarium artium et negotiationum.

" 3. Sed in huiusmodi casu idem Italus, Episcopus et Ordinarius, omnibus rite perpensis et probatis, rem, absque sacerdotis postulantis interventu, agat cum ipso Ordinario Americano, ad cuius dioecesim ille transire cupit, et habita ab ipso Americano Ordinario eiusdem sacerdotis formali acceptatione, una cum promissione eum ad aliquod ministerii ecclesiastici munus deputandi, de omnibus et singulis ad memoratam S. Congregationem Concilii referat. Quae si tamen assentiatur, tunc poterit Episcopus discessorias litteras concedere, communicando cum Americano Antistite per secretam epistolam, nisi ei iam cognitae sint, notas emigrantis sacerdotis proprias ad impediendas fraudes circa subiecti identitatem.

" Ex ea dioecesi ad aliam in America eidem sacerdoti emigrare ne liceat absque nova Sacrae Congregationis licentia.

" 4. Excluduntur in quavis hypothesi presbyteri ritus orientalis

" 5. Quod si non agatur de emigratione, sed de alio Italiae sacerdote, qui ob suas peculiares honestas ac temporaneas causas pergere velit ad Americae partes, satis erit ut proprius Ordinarius, his perspectis, ac dummodo de caetero nihil obstet, eum muniat in scriptis sua licentia ad tempus (unius anni limitem non excedens), in qua ipsae abeundi causae declarentur, cum conditione, ut suspensus illico maneat a divinis expleto constituto tempore, nisi eius legitimam prorogationem obtinuerit.

" 6. Non comprehenduntur his legibus de emigratione in

Americam ii sacerdotes, qui ad hoc speciali aliquo gaudent apostolico privilegio."

Hac lege, noxia plura remota et sublata fuerunt, non tamen omnia, neque ex toto. Experientia enim docuit, ex praepostera art. 5 superius recensiti interpretatione, salutaris illius legis effectum saepenumero fuisse frustratum. Praeterea constitit, nedum ex Italia, sed ex aliis quoque Europae regionibus nimiam esse, quandoque etiam perniciosam, sacerdotum migrationem in Americam, et ad insulas Philippinas.

Quare E.mi S. C. Patres, plurium Episcoporum relationibus rite, uti par erat, inspectis, eorumdem Episcoporum votis obsecundantes, rebus omnibus mature perpensis, censuerunt latius atque uberius esse hac de re providendum nova generali lege, quae his capitibus continetur:

I. Pro Italiae clericis, firmis dispositionibus contentis in circularibus litteris diei 27 mensis Iulii 1890 sub numm. 1, 2, 3, 4 et 6, Ordinariorum omnium tam Italiae quam Americae conscientia super plena earum observantia graviter oneratur.

Facultas vero sub num. 5 concessa circumscribitur ad casum strictae et urgentis necessitatis ut e. g. pro gravi infirmitate alicuius in America degentis, quem christiana charitas aut pietatis officium invisere exigant, neque tempus suppetat recurrendi ad S. Sedem. Sed in hoc et similibus adiunctis causa urgentis necessitatis in discessoriis litteris clare ac determinate exprimenda erit, absentiae tempus ad sex menses circumscribendum et de re statim edocenda S. Concilii Congregatio.

II. Extra Italiam vero in posterum ne liceat Europae Ordinariis discessoriales pro America suis Clericis largiri, nisi requisito prius consensu Episcopi dioecesis illius, ad quam sacerdos pergere cupit, permutatis ad hunc finem secretis litteris, in quibus de aetate et de moralibus atque intellectualibus qualitatibus migrantis sacerdotis Americanus Praesul doceatur.

Excipitur tamen casus strictae et urgentis necessitatis, in quo, pari modo ac supra, licentia a proprio Ordinario concedi poterit, sed ad sex menses tantum valitura, adnotata causa urgentis necessitatis et monito per Epistolam Episcopo loci ad quem Sacerdos proficiscitur.

III. Pro migraturis denique ex qualibet orbis parte ad Philip-

pinas insulas eaedem leges ac normae serventur ac pro Italis Sacerdotibus ad Americam pergentibus, hac tamen differentia ut pro Europae sacerdotibus venia expetenda sit a S. Congregatione Concilii; pro Americae vero aut alterius regionis sacerdotibus, a Delegatione Apostolica Washingtoniae.

Itaque in posterum discessoriae litterae pro clericis in Americam et ad Insulas Philippinas migraturis conficiantur in forma specifica, iuxta regulas superius statutas: et aliter factae nullius valoris sint, et qua tales ab Ordinariis illarum dioeceseon aestimentur.

Facta autem de his omnibus relatione SS.mo D. N. Pio PP. X in audientia diei 17 Septembris p. e. ab infrascripto Cardinali Praefecto, Sanctitas Sua Decreta Emorum Patrum confirmavit, per circulares S. C. litteras publicari, et ab omnibus rite observari mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. C. Concilii, die 14 Novembris 1903.

V. *Card.* Vannutelli, Ep. Praen., *Praefectus.*

Loco † Sigilli.

C. De Lai, *Secretarius.*

E S. RITUUM CONGREGATIONE.

De Cantu Gregoriano.

Urbis et Orbis.

Sanctissimus Dominus Noster Pius Papa X, *Motu Proprio* diei 22 Novembris 1903, sub forma *Instructionis de musica sacra* venerabilem Cantum Gregorianum iuxta codicum fidem ad pristinum Ecclesiarum usum feliciter restituit, simulque praecipuas praescriptiones, ad sacrorum concentuum sanctitatem et dignitatem in templis vel promovendam vel restituendam, in unum corpus collegit, cui, tamquam *Codici iuridico musicae sacrae*, ex plenitudine Apostolicae Suae Potestatis, vim legis pro universa Ecclesia habere voluit. Quare idem Sanctissimus Dominus Noster per hanc Sacrorum Rituum Congregationem mandat et praecipit, ut *Instructio* praedicta ab omnibus accipiatur Ecclesiis sanctissimeque servetur, non obstantibus privilegiis atque exemptionibus quibus-

cumque, etiam speciali nomine dignis, ut sunt privilegia et exemptiones ab Apostolica Sede maioribus Urbis Basilicis, praesertim vero Sacrosanctae Ecclesiae Lateranensi concessa. Revocatis pariter sive privilegiis sive commendationibus, quibus aliae quaecumque cantus liturgici recentiores formae pro rerum ac temporum circumstantiis ab Apostolica Sede et ab hac Sacra Congregatione inducebantur, eadem Sanctitas Sua benigne concedere dignata est, ut praedictae cantus liturgici recentiores formae, in iis Ecclesiis ubi iam invectae sunt, licite retineri et cantari queant, donec quamprimum fieri poterit venerabilis Cantus Gregorianus iuxta codicum fidem in eorum locum sufficiatur. Contrariis non obstantibus quibuscumque.

De hisce omnibus Sanctissimus Dominus Noster PIUS Papa X huic Sacrorum Rituum Congregationi praesens Decretum expediri iussit. Die 8 Ianuarii 1904.

S. *Card.* CRETONI, *S. R. C. Praef.*

L. † S. † D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. Congregation of the Council extends the laws relating to priests from Europe seeking assignment in dioceses of America and the Philippine Islands, to the clergy of all other European countries besides Italy; and adds other rules to be observed in this regard. (See article in this number, pp. 293–295.)

S. Congregation of Rites in a decree *Urbis et Orbis* proclaims that the recent Papal Instruction on Sacred Music has the binding force of law (*codex juridicus*) for the Universal Church.

THE LITURGICAL CHANT.

Summary of Regulations and Decisions Regarding the Chant, the Use of the Organ, and the Language of the Liturgical Service.

I.

Both *Plain Chant* and *Figured Music* are recognized by the Church, provided the compositions harmonize with the accompanying sacred functions and religiously correspond with the meaning of the rite and the liturgical words. (S. R. C., July 7, 1894, n. 3830, vii, p. I, art. 1.) The plain chant, as found in the editions of the Roman Missal approved by the S. R. C. (April 21, 1873, n. 3292, II), must be used at the altar (S. R. C., March 14, 1896, n. 3891); the figured music *may* be used by the choir. (*Caer. Episc.*, Lib. I, cap. 28, § 1.)

II.—Missa Cantata.

a. The *celebrant* sings in the proper tone, according to the rank of the festival, all that is prescribed to be sung by the celebrant and

[1] See Rubr. Gen. Miss. Rom., Tit. xvi, 3.

the deacon in a solemn Mass,[1] but the Epistle may be sung or recited by a lector (ordained) vested in surplice, who stands in the place which the subdeacon occupies whilst singing the Epistle in a solemn Mass. The celebrant, however, recites it at the same time in a *low* tone of voice. The same rule is to be observed for the Lessons on the Ember days and for the Prophecies on Holy Saturday and on the Vigil of Pentecost, which must be sung *throughout* (S. R. C., March 14, 1861, n. 3104, ad VIII), and the celebrant can never proceed in the services until the lector has sung or recited the Epistle, or Lesson, or Prophecy. In the absence of a lector the celebrant sings or recites (S. R. C., April 23, 1875, n. 3350) them in a *clear* voice.

b. The *choir* must sing everything that properly belongs to the Mass found—

1. in the *Ordinarium Missae*, viz.: *Kyrie, Gloria, Credo, Sanctus, Agnus Dei;*

2. in the *Graduale*, viz.: Introit, Gradual, Tract, Sequence, Offertory, Communion (S. R. C., June 25, 1898, n. 3994, ad II);

3. the ordinary responses. The *Deo Gratias* after the Epistle and the *Laus tibi, Christe*, after the Gospel are merely to be *said* by the ministers of the Mass, as they are wanting in the notation of the parts to be sung by the choir, given in the Graduale. (THE ECCLESIASTICAL REVIEW, Nov., 1903, p. 539.)

The *Kyrie*, *Gloria*, *Sanctus*, and *Agnus Dei* may be sung alternately with the organ, provided that the verses, not sung, be recited in a *clear* tone whilst the organ is being played. (S. R. C., May 22, 1894, n. 3827, ad II.) If the use of the organ be allowed, the Offertory and Communion may be recited in a low tone, but they cannot be omitted. (S. R. C., Jan. 10, 1852, n. 2994, ad 2.) We think that the same rule may be applied to all the parts enumerated under *b*, 2, if the choir be unable to sing them. (See S. R. C., June 25, 1898, n. 3994, ad II.)

The *Credo* must be sung *throughout* (S. R. C., Sept. 7, 1861, n. 3108, ad XV). If time permit, it is allowed after the singing of the Offertory, between the *Benedictus* and the *Pater Noster* and during the distribution of Holy Communion, to sing *Motets* (*Caer. Episc.*, Lib. I, cap. 28, §9), suitable to the service, but they must be (1) in Latin, and (2) taken from Sacred Scripture, the Breviary or

hymns and prayers approved by the Church. (S. R. C., July 7, 1894, n. 3830, VII, p. 1, art. 7.)

It is unrubrical to repeat the words *Gloria in excelsis Deo* and *Credo in unum Deum* after they have been sung by the celebrant.

The Introit cannot be begun before the celebrant has reached the altar (S. R. C., April 14, 1753, n. 2424, ad 7); the *Benedictus* must be sung after the Elevation (S. R. C., May 22, 1894, n. 3827, III). Appeltern, *Manuale Lit.*, Vol. I, p. 322, *Nota*, holds that this is prescribed only for Pontifical Masses; the Communion cannot be begun until the celebrant has consumed the Precious Blood (*Caer. Episc.*, Lib. II, cap. 8, § 78), and if Holy Communion is distributed, it is sung during the ablutions (Miss. Rom., *Ritus Celebr.*, Tit. X, 9). During the *Elevation* all singing is strictly forbidden. (S. R. C., May 22, 1894, n. 3827, III.)

III.—Missa de Requie.

The celebrant sings the orations in *tono simplici feriali;* the *Preface* and *Pater Noster*, in *cantu feriali.*

The choir must sing *throughout* all the parts that properly belong to the Mass: *Kyrie*, Gradual, Tract, Sequence *Dies irae*,[2] Offertory, *Sanctus*, *Agnus Dei* and the Communion (S. R. C., Sept. 11, 1847, n. 2959, ad 23; May 9, 1857, n. 3051, ad 1). The same is to be observed at the Absolution of the Dead with regard to the *Libera me, Domine*, which must not be begun before the celebrant has taken his place at the bier or *tumulus* (S. R. C., Sept. 7, 1861, n. 3108, ad IV).

Note.—In all sacred functions when the choir sings alternately with the organ, the following ought to be sung by the choir:

1. The *first* verse of Canticles and Hymns;

2. Strophes or verses during which the ceremonies prescribe that the ministers kneel;

3. The *Gloria Patri*, even when the preceding verse was sung by the choir;

[2] The S. R. C., Aug. 12, 1854, n. 3029 ad Dubium XII, concerning the *Dies irae*, answered "*aliquas strophas illius cantores praetermittere posse*," but as Dubium XII and its answer are expunged from the latest edition of the Decrees (Romae, Ex Typogr. Polygl. S.C. de P.F., 1898–1901) we conclude that it must be sung *throughout.*

4. The *last* strophe of Hymns (*Caer. Episc.*, Lib. I, cap. 28, § 6). The *Gloria Patri* at the end of the Psalms should be sung more slowly and in a more solemn manner.

IV.—The Organ.

The use of the organ is prohibited at Mass and Vespers when *de tempore*—

1. On the Sundays of Advent, except on the third Sunday (*Gaudete*), or when a feast *Dupl. I classis* falls on the second or fourth Sunday;

2. On the Sundays of Lent, except on the fourth Sunday (*Laetare*), or when a feast *Dupl. I classis* falls on the second or third Sunday;

3. On the ferials of these penitential seasons, except on festivals,[3] in *solemn votive* Masses, on Holy Thursday to the end of the *Gloria in Excelsis*, and on Holy Saturday after the intonation of the *Gloria in Excelsis* by the celebrant to the end of Mass.

The prohibition of the playing of the organ whilst the celebrant is singing the Preface and *Pater Noster* is *implied* by the *Caeremoniale Episcoporum* (Lib. II, cap. 28, § 9), inasmuch as these parts of the Mass are not enumerated among those at which the use of the organ is permitted. The S. R. C. (Jan. 27, 1899, n. 4009), when asked, answered: "*Obstat Caeremoniale Episcoporum quod servandum est.*"

During the Elevation the quiet and devotional (*graviori et dulciori sono*) playing of the organ is permitted. (*Caer. Episc.*, Lib. I, cap. 28, § 9.) Where the custom prevails, the music of the organ may be substituted for the *Deo Gratias* after the *Ite, Missa est.* (S. R. C., Sept. 11, 1847, n. 2951, ad 5.) The organ may be played from the moment the celebrant leaves the sacristy until the chant of the Introit begins; when the celebrant is occupied at the altar and there is nothing to be sung by the choir; from the *Ite, Missa est* until the celebrant has returned to the sacristy.[4]

[3] During the Forty Hours' Devotion on the Sundays of Advent (except *Gaudete*) and of Lent (except *Laetare*) and on Ash Wednesday and the first three days of Holy Week the use of the organ is forbidden. S. R. C., June 2, 1883, n. 3576, ad 16.

[4] *Auctores generatim.*

Whether figured music or the plain chant be used (*Ephem. Liturg.*, Vol. X, p. 275), the organ may be played as accompaniment whilst the choir sings during Requiem Masses, but it must be silent when the singing ceases (*Caer. Episc.*, Lib. I, cap. 28, §13).

With the exception of the occasions noted in the paragraphs above, the organ may be used at all other liturgical services and sacred functions. During the Blessing with the Blessed Sacrament the organ may be played *suavi ac gravi sonitu* (Gardellini, *Instr. Clement.*, § xxxi, n. 12).

Note I.—"Figured organ music ought generally to be in accord with the grave, harmonious, and sustained character of that instrument. The instrumental accompaniment ought to support decorously and not drown the chant. In the preludes and interludes the organ, as well as the other instruments, ought always to preserve the sacred character corresponding to the sentiment of the function" (S. R. C., July 7, 1894, VII, *De Musica Sacra Ordinatio*, n. 3830, p. 1, art. VI).

Note II.—"It is forbidden to improvise *fantasias* upon the organ by any one who is not capable of doing it in a suitable manner—that is, in a way comformable not only to the rules of art but also calculated to inspire piety and recollectedness among the faithful." (*Ibidem*, Art. XII.)

Note III.—The Church regards the Gregorian (plain) chant as truly her own, which is accordingly the only one adopted in the liturgical books of which she approves (*Ibidem*, Art. II), although "With us it would be more difficult to render a plain chant Mass well than almost any figured chant. But a suggestion might be made, *apropos* of this: that wherever and whenever a choir is unable to produce properly a "grand" Mass, it should respect the fame of the composer, the real merits of his work, the feelings of the congregation, and especially the liturgical proprieties, by contenting itself with a simpler composition."[5]

V.—Language.

In solemn strictly liturgical funtions,[6] hymns in any other than

[5] Rev. H. T. Henry, Litt. D., "The Recent Decree on Church Music," *American Catholic Quarterly Review*, January, 1895, p. 107.

[6] Found in the Missal, Breviary and Roman Ritual.

the *Latin* language are forbidden. (*De Musica Sacra Ordinatio*, S. R. C., July 7, 1894, n. 3830, VII, p. 1, art. VII.) These hymns must be taken from the Sacred Scriptures, from the Breviary, or be hymns and prayers otherwise bearing the approval of the Church. (*Ibidem.*)

In a *Missa solemnis* or *cantata* hymns, in honor of the Saint or Mystery whose feast is being celebrated, in the *vernacular* are not allowed (S. R. C., Jan. 31, 1896, n. 3880). To sing hymns in the *vernacular* during the distribution of Holy Communion in a *Missa solemnis* or *cantata* is prohibited. (S. R. C., Jan. 14, 1898, n. 3975, ad V, 1.)

During Benediction, from the *beginning* of the *Tantum ergo* to the *end of the blessing*, nothing in the *vernacular* may be inserted (S. R. C., March 23, 1881, n. 3530, ad II), except the Divine Praises, "Blessed be God," which may be recited immediately after the oration *Deus qui nobis*, or after the blessing (S. R. C., March 11, 1871, n. 3237, ad I).

Before and after a *Missa solemnis* or *cantata*, during a *Missa privata*, before the Blessed Sacrament exposed, except from the *Tantum ergo* to the end of the Blessing and in all other sacred services,[7] hymns and prayers in the *vernacular* are allowed, except the *Te Deum* and other strictly liturgical prayers (S. R. C., Febr. 27, 1882, n. 3537, ad III). Both hymns and prayers ought to inspire piety and be approved compositions.

Note.—Only those Litanies which have been approved by the Apostolic See may be sung or recited in churches or public oratories, whether the services be *public* (S. R. C., March 6, 1894, n. 3820 ad I) or *private* (S. R. C., June 20, 1896, n. 3916). These Litanies are "Omnium Sanctorum," "SS. Nominis Jesu," "SS. Cordis Jesu," "Lauretanae B. M. V."

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

An article on the "Society for the Propagation of the Faith," which appeared in the January number of the REVIEW, has elicited favorable comment from different quarters. One of our readers, on having read it, promptly sent us a check for one hundred dol-

[7] Triduums, novenas, devotions in honor of the Sacred Heart, etc.

lars to be transmitted to the Society. The letter accompanying the generous gift reads as follows:

To the Editor of THE ECCLESIASTICAL REVIEW.

Rev. Dear Sir:—Having just finished reading the article in the current issue of the REVIEW, entitled "The Society for the Propagation of the Faith in the Archdiocese of Boston," by the Rev. Director of that Society, I can not resist the impulse of tendering both to him and to the REVIEW my sincere thanks for the wholly admirable account given of the general work of the Society and of that portion of it limited to the Archdiocese of Boston. I am not indeed in the position of that "new-found friend" who, on being introduced to Father Walsh as the Director of the "Society for the Propagation of the Faith," cried out: "The *what?* . . . I suppose this is another of our religious fads. God help us! What is the Church coming to?" For I recall that, even as a child, I was made dimly aware of the existence of such a Society by coming across stacks of the "Annals of the Propagation of the Faith" at home; so that I suppose that my father must have been an annual subscriber to the fund. And yet to my shame must I confess that added years failed to bring added wisdom; for although I knew that the United States had received from the Society nearly six times as much financial help as these same States had contributed to its fund, and that therefore, under God, much of the present flourishing condition of Catholicity here is due to the notably large donations of money made by that Society to the missions in the United States, still I had to wait for the clear, simple, unemotional, business-like presentation of Father Walsh's paper in the REVIEW, to "wince" like that "galled jade" whose withers are not unwrung. In asking you to do me the kindness of sending the enclosed check to the Society, I am making both a tardy and a partial reparation for my neglect. And I am emboldened to make the following suggestion: That the REVIEW lend itself to the good work by opening a subscription list, so that the thousands of others who, like myself, have not had the subject presented with sufficient insistence to their minds and hearts, and whose tardiness may be due as much to ignorance as to negligence, may have an easy opportunity opened out to them for aiding, both by prayers and money, the grand work of "teaching all nations" and "preaching the Gospel to every creature."

IGNAVUS.

January 24, 1904.

As to the suggestion made by the writer, that a subscription list be opened in the pages of the REVIEW, we think that its object will be fully met if we direct attention to the *Annals* published by the Director of the Society in the United States. This work, under the management of the Rev. Fr. Frèri, New York, has been mentioned from time to time in these pages and deserves the active interest of every high-minded Catholic, priest or layman.

THE HOLY SEE AND THE NEW TEXT OF THE GREGORIAN CHANT.

The Sacred Congregation of Rites has issued the following Decree *Urbis et orbis.* The original text will be found in the *Analecta* of this number.

Our Holy Father Pius X, by the "Motu proprio" of November 22d, in the form of an "Instruction on Sacred Music," has happily restored the ancient Gregorian Chant, as found in the codices, to its former use in the churches, and has at the same time collected into one body the principal regulations laid down for the advancement or restoration of the sanctity and dignity of the Sacred Chant in the churches. To this body, as a Juridical Code of Sacred Music, he has given by his Apostolic authority the force of law for the Universal Church. Wherefore the Holy Father through this Sacred Congregation of Rites commands and ordains that the said "Instruction" be received and most religiously observed by all churches, all privileges and exceptions whatsoever to the contrary notwithstanding—even those calling for special mention, such as the privileges and exceptions conceded by the Apostolic See to the chief basilicas of the city, and particularly to the Sacred Lateran Church. So, too, are revoked all privileges and approbations by which other more recent forms of the liturgical chant were introduced by the Apostolic See and by this Congregation, in accordance with circumstances of time and place. His Holiness has been pleased to allow that these more recent forms of the liturgical chant may be lawfully retained and sung in these churches until within the briefest delay (*quamprimum fieri poterit*) the ancient Gregorian Chant according to the codices may be put in their place. Everything to the contrary notwithstanding.

Concerning all this the Holy Father Pope Pius X has ordered this Sacred Congregation of Rites to issue the present decree. January 8, 1904.

L. † S. SERAPHINUS CARDINAL CRETONI,
Prefect of the Sacred Congregation of Rites.
† DIOMEDES PANICI,
Archbishop of Laodicea; Secretary of the Sacred Congregation of Rites.

FIGHTING SOCIALISM.

(Communicated.)

An attempt was made about two years ago to organize a circle of Cleveland priests, somewhat on the plan of the little academies of the Catholic University, for the study of the more pressing of the social questions. It was proposed that each priest take up a particular phase of that multiplex problem and, by giving a definite direction to his reading, in time make himself an authority on his chosen subject. Occasional meetings would serve for interchange of ideas. It was hoped that when each had mastered his subject, a good popular lecture would be prepared and the series preached in the prominent churches of the city. We all felt that something needed to be done to protect our working-people against the dangerous propaganda that Socialists were making in shops and mills and labor-unions. The circle, however, did not survive three or four meetings. Stress of routine work prevented the pursuit of special studies, and so the idea of getting a whole company of priests on the firing-line had to be abandoned. It was suggested that the bishop's "emergency men," the diocesan mission band, take up the matter, as they had both leisure for study and time to devote to speaking. The idea was welcomed by the Apostolate, and since last Spring missions against Socialism are of regular occurrence in the diocese of Cleveland. The beginning was made in the episcopal city, where missions were given in the cathedral and four other churches.

The series was called Lectures on the Labor Problem, and included the following topics: The Ills of Society; Socialism's Remedy; Henry George and his Remedy; Trade Unions as a Remedy; Christianity's Remedy; The Living Wage; Strikes and State Intervention. Bishop Horstmann had a large edition of *Rerum Novarum* printed in neat type and on good paper for use of the Apostolate. Thousands of copies have been distributed to Catholics and Protestants. The lecturers, in fact, make the famous Encyclical their text-book. The Question Box—a feature in mission work among non-Catholics—is employed to bring the speakers into direct touch with their hearers. It is considered of greater importance than the lectures themselves. The Socialists patronize it so well that the entire week is turned from a general view of

the labor problem to an anti-Socialism mission. We find that a full week is none too long for a thorough exposition and refutation of the errors of our modern "scientific" Socialists. Where it was thought that a local brand of Socialism differed from the radical sort, the Question Box showed just how far the principles of Marx and Liebknecht had spread their leaven. So far as our experience goes, we find no reason to contradict the boast that Socialism is the same the world over.

The Question Box revealed the peculiar tactics of Socialists. Denial was made of almost every allegation that could hurt the party, though frequently the questioners themselves advanced the very things denied. They told us at Cleveland that we did not understand Socialism; then gave us pamphlets to read that taught just what we were saying. They repudiated the opinions of *Appeal to Reason* at Toledo, yet distributed copies at the church doors. "We are not opposed to Christianity," they said, and, to prove it, declared their readiness to give Jesus and the Apostles a place beside Marx and Engels. They believe in the dignity of the human soul, but say it is wrong to preach of any other life than that passed on this earth. They are not responsible for the views of their leaders, one is told repeatedly, yet they elect and reëlect them (*v. g.*, August Bebel) to high positions, reprint and distribute their writings or engage them to make speeches. When asked to give some definite idea of how they propose to do certain things and avoid others in the coöperative commonwealth, they tell you that nothing can be determined beforehand, but that the majority shall decide when the time comes,—a way they have of running away from difficulties. Should you construct an imaginary society to show how their principles must work out, they tell you that it is easy to demolish a straw man. They have no regard for the Eighth Commandment. To weaken your influence, they will attack you personally: you are but a tool of capitalists, the representative of a political church interested in keeping the laborer poor and ignorant; you profit by the present system and want it perpetuated, so that you can continue in idle luxury; you have no heart for the suffering poor, etc. They try to give the impression that they alone are the friends of the poor, that they alone have the interests of the toiler at heart, that they and they alone can secure legislative benefits for labor through political action.

It was fortunate, indeed, that the American Federation of Labor at its late Boston convention gave authoritative denial to the assumption of Socialists that organized labor needs the political arm of Socialism to secure its ends. Organized labor and Socialism have not the same end in view at all. It was an evil day for the West when the Western Federation of Miners, with a membership of 75,000, and the American Labor Union, 70,000 strong, endorsed Socialism. The former, it is claimed, had $3,000,000 in its treasury when it entered upon what is proving to be a death-struggle with the mine-owners of the Cripple Creek district. The W. F. L. deserves to be beaten in that fight; for of what use are temporary settlements, when the labor organization declares that it shall not rest satisfied until the men get the whole output of the mines. The Bishop of Denver advises Catholics to get out of the socialistic Federation. It is hard to get them out, once they are in.

We receive from two to a dozen challenges to debate every week. It is part of the Socialist programme to issue a challenge on every possible occasion, and they usually do so before they know what we are going to say. The Cleveland Apostolate has a rule which forbids verbal boxing contests. It would be extremely difficult, I imagine, for any Socialist champion to hold himself down to a sober discussion of a definite proposition. Dr. A. Heiter met a challenger at Buffalo, but his antagonist could not be kept inside the ropes. When challenges are not accepted, it is from fear of the truth, say the Socialists. More often, I dare say, it is from fear of encountering a polecat. The challenges sometimes make amusing reading, like this one addressed to a learned Cincinnati priest: "Your mental infirmity shall not, I assure you, hinder me from lovingly exposing the blunders of your capitalistic doctrines. If you come to this debate with a sincere desire for knowledge, I promise the best show that ever came to Cincinnati. If you refuse this challenge, you stigmatize yourself before the people as a moral coward and intellectually dishonet teacher."

The following schoolboy composition came from that precious pair, T. McGrady and Thomas J. Hagerty: "Like that tricky ciphalopol, the cuttlefish, which throws out a dark liquid to obscure the waters and thus hide its escape, the Rev. Mr. Kress

flings great blobs of ignorance about him in the hope of escaping from the pellucid waters of Socialism, whose truths pursue his waking hours. We will meet him singly or jointly in debate," etc.

The advocacy of Socialism by the Revv. McGrady and Hagerty misled a good many Catholics. They sought for a long time—and Hagerty may be doing so still—to make their hearers believe that they were priests in good standing, and that a Catholic could become only the better for being a Socialist. Mr. McGrady has thrown off the mask, and now attacks the Church in true A. P. A. style. The Socialists, however, for some reason or other, have cast him overboard.

The Socialist papers have begun to realize that the Catholic Church is the strongest conservative force in American society, consequently their most powerful foe. For some time *Appeal to Reason* had been waging a steady campaign of mud-throwing against priests and bishops. They have given over the attempt, it appears, to inveigle Catholics with false statements.

Few persons realize how far the influence of the Socialist propaganda has reached. The Socialist party publishes more than two hundred weekly newspapers in this country, besides a number of magazines. There are publishing houses in many cities that print cheap booklets and tracts for distribution. A little army of organizers is working all the time and laboring with fanatic zeal for the spread of their faith.

That their propaganda is dangerous to both State and Church cannot be doubted. It creates unrest, sets one class of citizens against another, by continual agitation in the labor unions it is unsettling and crippling business, derides love of country, aims at the complete overthrow of our present political system, proposes to make the will of the majority supreme and set it even above God's law, advocates the confiscation of all land and active capital "without one cent of compensation," proposes to make attendance upon atheistic schools compulsory up to a certain age, to abolish religious communities, to loosen the marriage bonds, to make every man subject to a majority in the matter of work, etc. In a recent convention of German Socialists, held after the election that showed such remarkable growth, it was proposed, with the approval of the convention, that in the coöperative common-

wealth no religious instruction of any kind shall be given to children under the age of sixteen; after that period they may select their own religious tenets, though care will be taken beforehand to eradicate all "superstitious notions through proper instruction." The Dresden convention declared: "No man who is an adherent of any of the churches or confessions, can hold an office in the party management, or be a candidate of the party for any office, local or national." The German Socialists deem themselves powerful enough now to throw off the disguise and boldly declare, with their French, Spanish, Italian, and Belgian comrades, that religion is not a private matter. The first plank of the platform of the Socialist party of America declares its adherence to the principles of the European or International Socialists. Not long since, *Appeal to Reason* told the story of the burning of a monastery in Spain and the murder of several monks by Socialists. This paper, claiming a circulation of more than a quarter of a million, had no criticism to offer, but commended the *good order* that was observed on that occasion. That orgy of lawlessness, rapine, and murder, the uprising of the Paris Commune in 1871, is commemorated year after year by our American Socialists. They commend the manner in which Paris was taken, only deploring the unreadiness of their brother Socialists in following up their advantage.

Few persons outside those who have talked much with Socialists or read their literature are aware what an evil thing Socialism is. It is unnecessary, perhaps, to remark that many persons were drawn into the Socialist movement innocently. That is true of Catholics especially. When shown in its real colors, good Catholics very promptly sever their connection with the Socialist party. For two terms the shoe-town of Brockton had a Socialist mayor and council. A campaign of education wrested the city from their hands and left them in a decided minority. In Haverhill, Mass., the Socialist party was defeated by the poor expedient of combining Republicans and Democrats, while there was an actual increase in the Socialist vote. In Cleveland and Toledo the Socialist vote fell about 75 per cent. There was a similar result wherever Socialism was exposed; while the vote increased in other Ohio towns where no fight was made upon it.

The policy of standing passively by with the expectation that Socialism will wear itself out, seems unwise. Socialism is not a mere fad or passing craze. Its phenomenal growth in Germany may be duplicated here. If it could become a power in a town like Brockton, where the condition of the workman is better, perhaps, than in any other town on the globe, what may we not expect in a season of distress? There is only one force that can cope successfully with the Socialist anaconda—the Catholic Church. Protestantism has little influence upon those who have been caught, or are likely to be caught, in the folds of the social monster. The Catholic Church is the truest friend that the workingman has. If we do our duty, our fellow-citizens of America will learn to recognize the Church as the very bulwark of all that is good and just in her institutions. Generations to come will rise up and call us blessed.

W. S. KRESS.

Cleveland, Ohio.

OBLIGATIO EX CONTRACTU MATRIMONIALI.

Qu. John and Jane, both Catholics, were married in the Church. After some time Jane comes to the priest complaining that John exacts the *debitum conjugale*. She declares that, on account of her disgust for the act, she had stipulated with John before marriage, as a condition without which she would not consent to marry, that they would abstain from the *debitum conjugale*, and that they had deliberately entered into an agreement to that effect between themselves. John acknowledges the correctness of Jane's statement of the case, but pleads that he made the agreement believing that she would soon change her mind.

1. Has the agreement any binding force?
2. Has John a right to exact the *debitum* under the circumstances?
3. May Jane be permitted to receive the Sacraments, while she refuses to yield?

Resp. An agreement to abstain from the *debitum conjugale* does not, according to the opinion of leading canonists, affect the validity of the marriage contract; and when the agreement is

deliberate on both sides, it has the binding force of a serious mutual promise.

Accordingly John has forfeited his *right* to *exact* the *debitum*.

But he is right in dissuading Jane from holding him to the promise, and charity would under the circumstances urge her to comply with his request to annul a promise made in the hope that she would change her mind. Since, however, she has his promise seriously and deliberately given, she may not be subjected to penalty for holding him to it.

She, therefore, is entitled to receive the Sacraments.

Assuming that John should find the condition of celibacy to which he unwisely pledged himself a real *gravamen*, he may apply for a dispensation from the *matrimonium ratum non consummatum* which the Sovereign Pontiff is free to give.

Should there be concomitant circumstances which make a separation of the marriage bond (*ratum*) a source of hardship, scandal, or in other words, morally impossible, then Jane would seem *bound* in charity to withdraw her refusal, inasmuch as she becomes the occasion of sin to her husband, which she can prevent by rescinding the otherwise lawful promise.

BLESSING THE FONT AT PENTECOST.

Qu. Would you please let me know whether or not it is necessary *sub gravi* to bless the font on Pentecost Saturday, if the blessing has regularly taken place on Easter Saturday. O'Kane in his treatise on the Rubrics (n. 158) says: "In Sabbato Paschalis *vel* Sabbato Pentecostes," from which one could argue that it may be done on either of the two days.

Resp. The above cited expression is to be found not only in O'Kane but in the Roman Ritual also: "Aqua vero solemnis Baptismi sit eo anno benedicta, in sabbato sancto Paschalis *vel* sabbato Pentecostes."

The expression, as is plain from its context, means simply that in solemn baptisms only such water is to be used as has been blessed either on Holy Saturday or on Pentecost Saturday.

This is obviously a very different thing from the assumed in-

terpretation implying that the water used in solemn baptisms may be blessed either on Holy Saturday or on Pentecost Saturday.

The legislation of the Church is quite definite, and if there has been any doubt as to its meaning, the Sacred Congregation of Rites has repeatedly insisted on the only interpretation which is lawful in so serious a matter and which binds ordinarily *sub gravi*, unless there be sufficiently palliating circumstances to lessen the obligation.

That usage or rather desuetude sanctioned by the neglect of many years does not lessen the obligation in the mind of the Church is evident from a decree solicited by a Spanish Bishop in 1874, who stated that in his diocese there existed the universal custom of blessing the font only on Holy Saturday, and that the baptismal water was made to last for the whole year. He alleged the opposition of his clergy to any innovation in this matter of prescriptive usage, and cited the above mentioned expression of the Ritual " *vel* in Sabbato Pentecostes " as their defence.

The Holy See replied, that this interpretation had repeatedly been condemned, and referred to several former decrees on the subject. The injunction is repeated in the following unmistakeable terms: " Aquam Baptismalem in parochiis esse benedicendam in sabbatis Paschae *et* Pentecostes, *nonobstante* quacumque contraria consuetudine, quae omnino eliminari debet." (S. R. C., April 13, 1874, n. 3331.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Code of Hammurabi.—It is just a year since we drew the attention of our readers to the discovery of the Code of Hammurabi.[1] The interest in the subject has rather increased than diminished during the interval. The text itself has been edited by Robert Francis Harper, of the University of Chicago, from photographs published by Father Scheil.[2] This edition was issued as a "reprint" from Harper's Hammurabi Code, which he expected to have ready in December, but later on promised for February. In January, 1904, Dr. Harper published a "List of Signs, Numerals, Scribal Errors, and Erasures in the Text of the Code of Hammurabi,"[3] and A. H. Godbey added an article entitled "The Chirography of the Hammurabi Code."[4] Ungnad contributed an excellent article on the syntax of the inscription to the *Zeitschrift für Assyriologie;*[5] finally, the "Notes on the Code of Hammurabi," published by the Rev. C. H. W. Johns, Queen's College, Cambridge, have already been referred to.[6]

Meanwhile, translations of the inscription into modern languages have not been wanting. It was between December, 1901, and January, 1902, that M. J. de Morgan, the leader of the French expedition into Persia, found the Diorite bearing the wonderful Code of Hammurabi. During the course of the same year (1902) a French translation of the text was published by the Dominican Father, V. Scheil, member for Assyriology of the *Délégation en*

[1] THE ECCLESIASTICAL REVIEW, March, 1903, p. 353 ff.

[2] *The American Journal of Semitic Languages and Literatures*, October, 1903, pp. 1–84.

[3] *The American Journal of Semitic Languages and Literatures*, January, 1904, pp. 116–136.

[4] *Ibid.*, pp. 137–148.

[5] Zur Syntax der Gesetze Hammurabis; November, 1903, xvii, 4.

[6] *The American Journal of Semitic Languages and Literatures*, January, 1903, p. 96 ff.

Perse.[7] Based on this translation is the German version published by Dr. Hugo Winckler in *Der alte Orient*.[8] Winckler's rendering is thought to be more accurate than the French translation, and his brief foot-notes give the needed reference to the Old Testament parallels. The booklet has run through several editions. An English version of Winckler's German translation appeared in *The Independent*.[9] Another English translation was published by C. H. W. Johns under the title "The Oldest Code of Laws in the World."[10] While these translations were exploited by Bible students, jurists, historians, and literateurs of both the English and German-speaking world, France possessed text and translation only in the bulky work edited by Fr. Scheil, and entitled *Le Code des Lois de Hammourabi*. It was to remedy this inconvenience that the first decipherer of the inscription resolved to edit his French translation in pamphlet form. The little work is entitled *La Loi de Hammourabi*, and has been published by the firm which issued the bulky edition.[11] Brief notes and a handy subject-index contribute a good deal to the usefulness of the translation.

Among the many descriptions of the Code of Hammurabi, special attention is due to an article contributed by C. H. W. Johns to *The Expository Times*.[12] The writer points out the highly advanced state of civilization presupposed in the Code. We meet with "a crowd of officials with highly specialized functions, a settled landed gentry, a populace widely possessed of fair wealth, a vast army of slaves. We see numerous trades and occupations, a well-established commerce, making distant journeys by land and river to trade and exchange produce; a regular justiciary, a firmly established central government, with considerable local and district devolution of responsibility. But, above all, we have the duties and liabilities of each class set out, regulated, and coördinated. Fees, fines, wages, rents, prices are fixed by statute."

[7] Textes Élamites-sémitiques, deuxième série; Paris, 1902, Leroux, 4to, pp. 200.
[8] 4 Jahrg., Heft 4; Leipzig 1902, Hinrichs'sche Buchhandlung.
[9] December 25, 1902; January 8, 15, 22, 1903.
[10] Edinburgh, 1903, Clark.
[11] Paris, 1904, Ernest Leroux, pp. iv—70.
[12] March, 1903, pp. 257 ff.

Perhaps J. Hehn's article entitled "Das älteste Gesetzbuch der Welt,"[13] and R. Dareste's studies on *Le Code Babylonien d'Hammourabi*,[14] belong to this place. The last-named writer edited his articles also in pamphlet form.[15] He offers copious and interesting references to the legal codes of other nations.

The reader will probably feel most interested in the real or imaginary parallelisms that have been discovered between the Code of Hammurabi and the Pentateuch. C. H. W. Johns is of opinion that new light is thrown by the new discovery on the very name Moses.[16] Here is his theory: The Code, in nn. 185–193, deals with cases of adoption. The first section reads: "If a man adopt a child *ina mêšu* and bring him up, no one has any claim upon him." The theory rests upon the meaning of *ina mêšu;* what does the phrase mean? Father Scheil renders it "*avec son proper nom.*" Mr. Johns believes that this rendering is excluded by the context; for it would practically make the law read: "If a man adopt a child *at all.*" Hence he prefers the other possible rendering "from his waters." Are we then to suppose that the Babylonian law sanctioned infanticide? Or does not the rendering "if a man adopt a child from his waters" imply such a sanction? Mr. Johns answers that "from his waters" is a euphemism for a child begotten out of wedlock. This, he contends, is not a pure conjecture; for the signs A-MEŠ can be read in one connection *mê*, waters, and in another *aplê*, or *mârê*, sons, children. But even supposing that *ina mêšu*, or "from his waters," is a euphemism for a natural son, it is a long cry from the land of Hammurabi to the waters of the Nile out of which was drawn the child Moses. Mr. Johns is not at a loss for a connection. Sargon I of Akkad was *ina mêšu*, drawn from the waters or an illegitimate child;[17] now, the author of Exodus adapted the story of Sargon to the infancy of his hero, mistaking *mêšu* for a proper name, as he well might, since the sign for *ina* is often represented by a single vertical stroke, which is also the indica-

[13] *Köln. Volksz.*, Lit. Beil., 1903, n. 12.

[14] *Journ. d. Sav.*, 1902, Oct., 517–528; Nov., 586–599.

[15] Impr. nat., 1902; 4to, 25.

[16] *The Expository Times*, Dec. 1902, p. 141 f.

[17] Rogers, *History of Babylonia and Assyria*, vol. i, p. 362; King, *First Steps in Assyrian*, p. 223 f.

tion of a proper name. Thus the name Moses is accounted for. Mr. Johns completes the parallel between Sargon and Moses by pointing out that the phrase *ina mĕšu* gave rise to the legend that Sargon I had been actually saved from a watery grave by the peasant Akki, who, in words identical with those of the Code, "adopted him and brought him up." We need not point out the gratuitous assumptions implied in this etymology of the name Moses.

Hammurabi commences the preamble of his Code with an invocation to the "supreme god," and the bas-relief at the head of the monument on which it is engraved represents him as receiving his law from the sun-god. Delitzsch in his second lecture on *Babel und Bibel*[18] exploits these facts in a realistic sense. The claim of the Mosaic Law to a divine origin is to be placed on the same level with the similar claim of the Code of Hammurabi. The sophism of the Berlin Professor is constructed on a formula well known in the camp of the Rationalists. In spite of this, it has had its effect on our present-day critics. "Nothing that has occurred in our day has dealt so hardly with the old idea of Inspiration as the discovery of the Laws of Hammurabi," are the opening words of the April number of *The Expository Times*. The Dominican Father Lagrange had answered the difficulty before it was expressed by Delitzsch. No doubt, he writes,[19] the god speaks and the king listens. But the text itself explains the situation. The king is to enlighten the land like the sun whose image he is;[20] he is represented as the king of justice,[21] who is to promote what is right, to protect the weak against the strong, to advise the orphan and the widow,[22] to enforce obedience to the will of the gods, and to gladden their hearts.[23] But the laws themselves are the work of the king's own wisdom, since they regulate only the relations of man to man. If the Code contained any religious laws, any directions concerning the relations of man to the gods, Hammurabi would insist more clearly on their divine origin.

[18] Zweiter Vortrag über Babel und Bibel; Stuttgart, 1903, Deutsche Verlagsanstalt; 8vo, 48.

[19] *Revue biblique*, January, 1903, p. 28.

[20] Recto, col. i, 40 ff.

[21] Verso, col. xxv, 7.

[22] Verso, col. xxiv, 61 f.

[23] Verso, col. xxv, 25 ff.

This human and merely administrative character of the Code of Hammurabi has been insisted on by Prof. A. H. Sayce, in a recent article contributed to *The Expository Times*.[24] "The Code of Israel rests upon the Ten Commandments; that of Babylonia on judicial precedents and the authority of the king. Hammurabi does, indeed, commence the preamble of his Code with an invocation to the 'supreme god,' and the bas-relief at the head of the monument on which it is engraved represents him as receiving it from the sun-god; but in the body of the law itself we look in vain for any recognition of a divine sanction or a moral origin. Crime, and not sin, is the object which the legislation has in view." In these words the Oxford Professor reëchoes the sentiments of Dr. J. Jeremias, the brother of the famous Assyriologist, Dr. Alfred Jeremias.[25] Jeremias finds that in the Mosaic Law wrong-doing is always a sin against God, and that this thought is wholly foreign to the Hammurabi Code, which is from start to finish remarkable for its indifference to religion. "Notwithstanding religious phrases and the mention of many deities, not a single religious thought can be discovered in it."

It may now be asked whether in spite of its religious superiority over the Code of Hammurabi, the Mosaic Law is in any way related to the Babylonian. Writers like E. Nagle deny the existence of any relationship between the two legislations.[26] It is agreed on all hands that the two Codes suppose an entirely different stage of civilization. Hammurabi legislates for a highly advanced and centralized State, while Moses regulates the concerns of a semi-nomadic community. In accordance with this, Father Lagrange shows that in certain laws the Book of the Covenant preserves ruder and more primitive usages than the Code of Hammurabi. It may be of interest to add a few instances of this difference from the article of Professor Sayce (*l. c.*). In the Code of Israel, blood revenge runs through the whole legislation; in Babylonian law, the State alone has the right to punish, allowing private revenge in only two cases. In Babylonian law, theft is punished with Draconian severity, according to the exigencies of

[24] January, 1904, p. 184 ff.

[25] Moses and Hammurabi; Leipzig, 1903, Hinrichs; 8vo, pp. 47.

[26] *Hammurabis' Gesetze;* Kath. 3 F. xxvii, 1, 31–43; 151–167.

a wealthy commercial community; in the legislation of Moses, theft is a venial offence in accordance with the comparatively small importance of private property in a camp of nomads. As to the laws of inheritance, the Babylonian will and the Babylonian system of adoption were unknown in Israel. Finally, the Code of Hammurabi lays down regulations concerning minor details, the duties of the surgeon, *e. g.*, and the veterinary, which are unknown in the Pentateuch.

From a religious point of view, therefore, the legislation of Moses is superior to that of Hammurabi; from a merely political point of view, the laws of Hammurabi are more advanced than the laws of Moses; what then will be the relative position of the two legislations from an ethical point of view? The *Civiltá Cattolica*,[27] in an article entitled "Il Codice di Hammurabi," recognizes certain similarities between the two Codes in their penalties, their justiciaries, their casuistry, and their literary form. The source of these coincidences is found in the primitive cohabitation of the Semitic tribes, and the monotheistic law is pronounced to be more ancient than the polytheistic legislation of Hammurabi.—C. H. W. Johns has contributed an article to *The Journal of Theological Studies*,[28] entitled "The Code of Hammurabi: Fresh Material for Comparison with the Mosaic Code," in which he derives the similarities between the two through Abraham and the Babylonian exile.—S. Oettli published a pamphlet entitled "Das Gesetz Hammurabis und die Thora Israels" in which he came to recognize certain coincidences between the two Codes; these he explained by the primitive residence of Israel's ancestors in Mesopotamia.—Father Lagrange, O.P., analyzes the Code of Hammurabi in an article contributed to the *Review biblique*[29] in a most satisfactory way; and in the fifth of his conferences delivered before the Catholic Institute at Toulouse he compares the same with the Law of Moses.[30]—Perhaps the most minute comparison between the two Codes has been made by Dr. J. Jeremias in the pamphlet already cited. Even in the Book of the Covenant,[31] which is unanimously

[27] XVIII, 10, 143–155.
[28] January, 1903, 172–183.
[29] January, 1903, 27–51.
[30] Cf. *Revue biblique*, January, 1903, p. 138.
[31] Ex. 20 : 22 to 23 : 33.

regarded by modern critics as the oldest portion of the Pentateuch, there are twenty-four "certain or tolerably certain" analogies to Hammurabi's Code. He accounts for them by Moses' contact with Arabia.[32] A writer in the *Christian World* has examined these analogies more minutely. Though there is considerable divergence, the likeness is nevertheless so close as to demand a connection. It is curious that the connection is closer in form than in substance. Even when both the Babylonian and the Mosaic Codes begin with "If a man," Dr. Jeremias finds that the Hebrew Law is far superior to the Babylonian, at least from an ethical point of view. The superiority shows itself especially in three points: (1) The Mosaic Code prohibits covetousness; (2) it opposes natural selfishness; (3) it requires brotherly love.

And what are the practical results of all this? (1) According to Dr. J. Jeremias, it is now historically probable that the Hebrew Law did not come into existence without Moses;[33] and according to Oettli, Moses the legislator is no longer a mere legend.[34] This admission on the part of the latter writer is truly noticeable; for in the Introduction to his Commentary on Deuteronomy he represents the Mosaic legislation as an impossibility. (2) Though a writer in *The Expository Times*[35] believes that "the conclusions of literary criticism as to the date of our documents in their present shape have not been shaken," Dr. Jeremias is certain that our evolutionistic histories must be written over again. Professor Sayce too[36] feels quite convinced that the traditional date of the Mosaic legislation has been proved to be quite correct. Here is his proof: The Babylonian law was the law of Canaan down to the time of its conquest by Israel; had the Israelites received their law *after* entering Canaan, it would not have differed from the Babylonian as it now does. In the age of the monarchy, the legal background would not have been the desert, but a settled kingdom. The same is true of any date later than that of the Kings. The Hebrew Law must therefore have orignated *before*

[32] Ex. 18.

[33] *L. c.;* cf. Moses und Hammurabi in *Allg. ev.-luth. Kztg.*, 1903, 9, 200–202; Der babylonische Moses in *Illustr. Ztgt.*, 1903, n. 3113, 311.

[34] *L. c.;* cf. *Ev. Kztgt.*, 1903, n. 11.

[35] May, 1903, p. 364.

[36] *L. c.*

the people's conquest of Canaan. The Oxford Professor is of opinion that his thesis is confirmed even by the form of the individual laws. For the legal form is that found in the Code of Hammurabi, which in its turn is due to the fact that the single laws are as many decisions of the royal judges in specific cases. Now according to Ex. 18: 24–26, the Mosaic laws too were in the first instance judicial decisions. (3) The historicity of Genesis too has now been confirmed by the fact that the Book shows acquaintance with certain Hammurabi laws not found in the Code of Moses. Thus Sara's treatment of Hagar was legal up to the point of sending her away. Jacob's proper relations to Laban and the legality of his methods in acquiring his flocks are now set in clear light. (4) If it be urged that the Mosaic legislation includes enactments which imply a settled as well as a semi-nomad community, Dr. Jeremias answers that the Israelites had lived in Goshen before they began their wandering in the wilderness.

2. Pentateuchal Literature.—D. Moore has contributed an article to *The Bible Student*,[37] entitled "Did the Tabernacle described in Exodus ever really exist?" The writer defends the traditional view of the subject against the position of Kennedy in Hasting's Bible Dictionary.[38]—A. Bender writes in the *Zeitschrift für alttestamentliche Wissenschaft* on the Song in Exodus 15;[39] he considers the passage as replete with Messianic hopes expressed in the form of historic events. On account of its language, he dates the Song after the exile, probably about 450 B. C.—Ch. E. Anderson suggests in the *American Journal for Semitic Languages and Literatures*[40] an emendation of Gen. 14: 18. The conjecture introducing Sodom into the text appears to us to lack all probability.—W. H. Green's work on the unity of Genesis has been translated into German.[41] Even conservative Bible students may not be prepared to accept the author's views *in toto;* but they are surely based on more solid reasons than the hypotheses of the radical critics.

[37] VII, 3, 171–177.
[38] IV, 666.
[39] Das Lied Exodus 15; *Ztsch. alt. W.*, xxiii, 1, 1-48
[40] 1903, April, 176 f.
[41] Gütersloh, Bertelsmann.

Criticisms and Notes.

ORGANUM COMITANS AD GRADUALE PARVUM ET ORDINARIUM MISSAE. Has partes ex libris liturgicis Ecclesiae transposuit et harmonice ornavit Ludovicus Ebner. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Fridericus Pustet. Pp. 180 et 116.

MANUALE MISSAE ET OFFICIORUM ESTRATTO DAL LIBER USUALIS E DALLE VARIE PRECES di Solesmes. Rubriche e spiegazioni in Latino. (Notazione gregoriana.) Tournai: Desclée. Lefebvre et Cie.

THE SAME (in modern notation).

SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT. With an appendix containing the Vespers, Psalms, etc., designed for the Use of Catholic Choirs and Schools. By Professor J. Singenberger, K. St. G. Fourth, revised and enlarged edition. New York and Cincinnati: Fr. Pustet & Co.

SHORT GRAMMAR OF PLAIN CHANT for the use of Choirs, Schools, Seminaries and Religious Communities. Revised edition. Boston: Thomas J. Flynn & Co. 1901. Pp. 72.

DER LITURGISCHE CHORAL. Von Dr. Benedictus Sauter, O.S.B., Abt v. Emaus in Prag. Freiburg im Breisg., St. Louis, Mo.: B. Herder. 1903. Pp. 86.

GESCHICHTE UND WERT DER OFFIZIELLEN CHORALBÜCHER. Eine Studie von Franz Xav. Haberl. Regensburg, Rom, Neu York und Cincinnati: Frid. Pustet & Co. 1903. Pp. 63.

The above mentioned six works represent three departments of information, supplementing one another, and all illustrating the prescribed method of reform in Church music. The *Organum Comitans* and the *Manuale Missae* are the texts in modern notation of the two forms of Gregorian Music, called the Roman and the Benedictine (Solesmes) schools.

The *Organum Comitans* is an accompaniment, in modern notation, of the liturgical music of the Mass for the entire year. But the musical text of the edition is not the most perfect, although it had received the approbation of the Sacred Congregation of Rites in 1880 for the purpose of promoting the general reform in Church music. If nevertheless we give it here a prominent place, it is simply because, despite the defect noted, it is one of the most helpful manuals direct-

ing the choirmaster and organist in the *method* of practically carrying out the liturgical service. It makes the transition from the absolutely reckless musical performances in our churches toward a correct style of chanting comparatively easy; and the Sovereign Pontiff for this reason allows this edition (the *Medicean*, or Roman, or Ratisbon edition as it has been indiscriminately called) to continue where already introduced, until the newer and more perfect form can be adopted. The *Organum Comitans* is the best illustration, though not the most faultless, of what the Holy Father desires to have put in place of the modern musical ramblings of which Professor Stockley gives some examples, from real life, in another part of this number.

The second and especially the third volume (containing the modern notation) at the head of this notice represent a more correct text of the old chants of the Church. They do not make the execution as easy as the above mentioned work; but the use of both manuals will quickly bring the organist to see what is wanted. No doubt we shall soon have as fine and practically helpful textbooks of Solesmes or Benedictine Chant as have been provided by the Pustets in the former "typical" editions which are now to be replaced by the last amended recensions of the *Liber Usualis*.

The two small manuals give the rudimentary instructions as to the manner of reading the choral chant in the Gregorian notation. We add under this head two recent publications by masters of musical reform in Germany, which give a history of the choral service and aid the organist in the gathering of a proper library on the subject, as well as direct him in the use of the liturgical material; and they fit in here as illustration of what is needed.

There is a widespread misapprehension as to the character of Plain Chant regarded in the light of attractive music. People who go to the opera may not understand the words of the Italian or German singers, but they appreciate the melody or the harmony of sounds. They attend a worship of sounds which produce pleasurable emotions; the sense of hearing is engaged in a luxury into which all the feelings are drawn with such art as to dissipate for the moment small care and the sense of sober responsibility.

> "In sweet music is such art,
> Killing care and grief of heart
> Fall asleep, or hearing die."

To this luxury of the senses we have become accustomed in many

of our churches; it attracts the less devout, just as the bantering sermon or the illustrated lecture, or the military Mass is often made the means to draw the curious in the hope of persuading them to open their hearts that the virtue of generosity toward the cleric who passes the hat for some needy monument may be developed in their half-unwilling souls. But the Church is really not for that; and the music is meant not for the hearing of melodious sounds, but for the understanding. Those who, as Pope in his *Essay on Criticism* says:

> " . . . to Church repair
> Not for the doctrine but the music there,"

ought to find no encouragement on the part of those who organize the service.

The sole purpose of the music in the Church is to interpret the meaning of the liturgical doctrine. That doctrine must before all be made clear, and emphasized in all its details. The people as well as the priest must understand it, and feel its convincing power; and the medium of interpretation is the chant. Hence it is of first importance that the singers know and understand each detail of the public service; the sense of the Latin words, of the liturgy which they sing; the meaning of the ceremonies which their chant accompanies, and the significance of the rubrics which regulate the chant itself. This knowledge furnishes the motive, the animus, or what has been called the "soul" of the chant, and is quite essential to the good rendering of the Church's music. The singers who wish to make the Gregorian chant expressive and agreeable must *mean* what they sing, must feel it, so to say, in their hearts in such a way that the swell of their voices becomes an appeal to the faithful who hear it.

This makes all melody, all unison or harmony, a subordinate element to the words of the liturgy. The notes merely carry the great lesson, the grand appeal contained in the liturgy, that is, in words which the priest and levites and people pour forth to God. The music of the Church is the conductor of a clearly-expressed thought of praise or petition, such as we find represented in the Psalms. The Psalms were words of joy, exultation, praise, prayer, and thanksgiving, but they were always uttered in musical form with the accompaniment of instruments to guide the simple melodies.

It stands to reason that whilst the liturgical prayers are utterances of the heart, they must, nevertheless, since they are to be expressed in unison, have fixed melodies. These melodies must be simple for

the most part, most be of a nature that allows them to be readily appropriated by the faithful, independently of the special gifts of a musical ear or voice. Such are the melodies of plain chant. They are simple, for the most part; their beauty lies not in clever combination of sweet tones succeeding each other; but it is entirely dependent on the sentiment or words of the liturgy uttered in simplicity yet with a feeling and reality that give a uniform and exquisite charm to them. Hence the enthusiasm with which the Sovereign Pontiff and the great masters of music speak of this royal chant of the Church.

But since conformity of utterance and harmony of sentiment constitute the secret charm of the Gregorian music, it must be very clear that the singers cannot produce it properly unless they follow a common guide and interpreter of the musical marks by which the liturgical chant is known and understood. And this is done by such simple instructors as the two small manuals placed at the head of this notice. Professor Singenberger has for many years devoted himself to this field of instruction, and his little book contains all the most essential elements to be taught for the correct chanting of the Vesper Psalms, the "Magnificat," the Responses, Antiphons, and various hymns for Benediction. The Short Grammar of Plain Chant gives all the rudiments for reading the liturgical books.

Let it always be understood, however, that the Gregorian Chant is sure to be a failure and a distraction, unless the singers are taught to feel the meaning of the words. The Church supposes that the chanters are taught this; that with it they are taught reverence, love for the service, so that their voices may simply express the sentiment of the heart guided by the uniform rise and fall of the square notes on the four lines.

Practice alone will keep the voices together, since the notes and marks of the Gregorian Chant have not the same meaning as in modern musical notation, and there is no time indication properly speaking in Gregorian music. The musical service, solemn and popular (that is, reaching the entire congregation), is not left to an exclusive set of performers in the organ gallery; it is part of our common prayer, as in the days of David and Solomon.

The importance of these requisites is fully demonstrated in the two works of Professor Haberl of Ratisbon and of the Abbot Sauter. Although there are two forms of the Plain Chant which had been authorized in the Church, alike by an ancient sacred tradition and by

the express sanction of Leo XIII, as representing the Roman and the Benedictine schools, yet the latter is the more correct and perfect, and has the superior sanction of Pius X. Hence, whilst both are similar in character, and equally suit the solemnity of the divine service, the *Liber Usualis* of the Benedictines is destined to become the authoritative text as soon as is possible.

PASTORAL THEOLOGY. By the Rev. William Stang, D.D. Third edition. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 336.

The appearance of a third edition of Dr. Stang's *Pastoral Theology* affords a fresh opportunity for recommending to the clergy as well as to students of theology in general the use of a manual that may be called the key to priestly efficiency. We are forever busy casting about for means and ways to make our churches a success, that is to say, to move the people to attend the sacred service, to support its worthy carrying out, to aid us in our efforts to promote Catholic education and charitable enterprise. And for this we spend our energies in devising schemes which make the pulpit and altar often enough a mere platform for announcing shows, and concerts and euchres, or, by way of alternative, a safe shelter whence to denounce with impunity what we assume to be the neglect and religious indifference of the people who do not contribute sufficiently to fill out the shepherd's purchasing capacity. All that is wrong; only we do not dare to acknowledge the fact, because it is so common and because it is what we have done ourselves to some extent successfully, and therefore gratifying to our vanity. But the success of it is a mere conceit. It is the hectic flush which is brought on by the excitement, and which our vanity takes for a mark of health, but which in truth is the beginning of a consuming decay.

Now the one thing we need in order to get out of this irregularity is to go back to first elements, to the pure air of sound pastoral principles. And a book like this manual, conscientiously read and consulted, is like a clear voice that calls us out of a dark labyrinth with its benumbing, stifling atmosphere into the clear healthy light.

We need only live a priestly life, act out the simplest method of our catechetical teaching, to make the Church a grand and lasting success. The good people are ready to sacrifice themselves and their belongings for a devout and zealous pastor, or in harmony with his directions; the bad are moved in time to follow, if they see that

soberness, prudence, wisdom are evident in the administration of church affairs. And soberness, prudence and wisdom are learnt from the approved practice in the Church based on the canon law and illustrated by application to present needs and circumstances.

Here we find directions always safely to be followed about preaching, catechising, about administering the Sacraments, about missions, schools, societies, building, the priest's library, and a hundred other matters of interest and use to the cleric. Had we, for example, heeded merely the precepts laid down in this volume on the subject of Church music, there should be no need of being flurried about the new decrees of Pius X. "Surely the Gregorian," says Dr. Stang, "is the queen of all Church music; it is the Church praying in her sublime, chaste and measured melodies. This ancient chant is the most genuine expression of religious feeling, and bears a stamp of unequalled grandeur and solemnity." One would think from our common practice that this was all unknown heretofore. The same is true of many other topics dealt with in this manual and touching the actual management of our churches.

The author promises to put his hand to a more comprehensive work on the same subject, a task for which he possesses every requisite qualification, and which, we trust, may be soon realized.

CATHOLIC DIRECTORY, ALMANAC, AND CLERGY LIST for the year of our Lord 1904. Containing complete Reports of all Dioceses in the United States, Canada and Newfoundland, Great Britain, and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland and Switzerland. Vol. XVIII, No. 1. Milwaukee: The M. H. Wiltzius Co.

The Catholic Directory (Wiltzius Co., Milwaukee) is as complete as the care of a publisher can make it under present circumstances. It registers a Catholic population close to twelve millions (11,887,317), with fifteen archbishops, eighty-two bishops, 13,267 priests, of whom about one-third belong to Religious Orders. The number of churches attended is 11,186. Children attending the parish schools number 986,088, who together with those educated in different charitable institutions under Catholic patronage reach an average attendance of 1,736,890.

A new feature of the Directory is the addition of the new dioceses in the Philippine Islands. Accurate statistics are hardly possible, if it were only for the fact that the withdrawal of numerous priests be-

longing to the Religious Orders is still in progress. The Archdiocese of Manila, established in 1581, over which Archbishop Harty presides, has a Catholic population of 1,800,000 with 219 priests, the majority of whom are Regulars. The Diocese of Cebu, under Bishop Thomas Hendricks, has 166 priests for a population of 1,700,000. Bishop Dougherty has only 7 secular priests out of 110 who administer to 990,000 Catholics. Dr. Rooker, whose diocese is comparatively new, he being the fourth bishop, appears the best equipped of all. The great majority of his priests are seculars, whilst the Lazarist Fathers have a flourishing College and the Sisters of Charity are in charge of the education of the girls. The population of this diocese is about 1,300,000.

EXTRACTUM EX RITUALI ROMANO. Continens: Communio Infirmorum, Sacramentum Extremae Unctionis, Ritus Benedictionis Apostolicae, Ordo Commendationis Animae, et In Exspiratione. Ratisbonae, Neo Eboraci et Cincinnati: Fridericus Pustet. Pp. 58.

This dainty, well printed booklet contains just what is wanted in the immediate administration of the last Sacraments to the sick,—that is, Communion, Extreme Unction, the last Blessing and the Prayers for the Dying, in Latin. It is a book to place in the sick wards of hospitals, the infirmaries of convents, and public institutions.

EXCERPTA EX RITUALI ROMANO pro Administratione Sacramentorum ad Commodiorem Usum Missionariorum in Septentrionalis Americae Foederatae Provinciis. Novis curis novoque ordine disposita. Editio decima tertia. New York and Cincinnati: Fr. Pustet & Co. Pp. x—423.

The effort to embody all the necessary and useful features of the Roman Ritual in a small and at the same time readable volume, for the use of our Missionary Clergy, has produced a number of really good manuals, among which the Pustet publications always take front rank. The present *Excerpta*, especially designed for the United States, bears the Imprimatur of the Archbishop of New York, and differs from other handy editions of the Ritual mainly in its improved arrangement. The Questions, Responses, and Prayers for Baptism are translated in the text in German, French, Italian, Spanish and Polish; similarly we find the prayers and exhortations for the other Sacraments given in the text proper (English and German). The type is exceptionally clear and elegant and the parchment-like paper condenses the matter into a light volume easily carried in a side

pocket. Some would prefer the arrangement of alphabetical book-marks in the margin, as has been introduced of late in ritual manuals, but the topical arrangement of the *Excerpta* is so obvious that a priest who has once used the same will readily find whatever he looks for. There is an ugly misprint at page 12—*crudelitatem* for *credulitatem*.

Literary Chat.

Professor W. F. P. Stockley has a paper in the current number of the *Queen's Quarterly* (Kingston University, Ottawa), in which he points out some artistic features of Milton's writings, which have hitherto escaped the critics, or, as in Landor's case, misled them into regarding as defects certain beauties of finished art not commonly understood.

At last somebody has discovered a medical cure for "the blues," which is likely to affect the trade in liver pills. Professor Albert Abrams, A.M., M.D., F.R.M.S., has just published a volume (E. B. Treat & Co.), under the title, *The Blues* (*Splanchnic Neurasthenia*); *Causes and Cure*. The eminent California specialist maintains that the common cases of mental depression which physicians and laymen have hitherto recognized as in some way obscurely connected with digestion and metabolism, are in reality due to "a lack of development of the abdominal muscles, particularly in sedentary persons." Lack of exercise of these muscles, or the fact that the abdomens are kept in splints, leads to congestion of the blood in the abdominal veins, with a consequent deficiency of blood in other centres, such as the brain, where it is most needed. The book is illustrated, 250 pages, and will be good to read after Lent, when the "blues" are no longer in fashion.

The question as to the relative merit of the musical texts found respectively in the Ratisbon and the Solesmes liturgical books, may derive additional light through the scientific discussion by the various representatives of ecclesiastical studies who will assemble in Rome during the present and following months for the celebration of the thirteenth centenary of St. Gregory. Pius X evidently insists upon the introduction of the *Liber Usualis*, used for centuries in the old Benedictine monasteries, and restored mainly through the efforts of the Solesmes Benedictines. The Ratisbon edition of the Gregorian Chant, although now without any sanction, is the one that has been the general norm, especially in German circles, for promoting the reform of Church music during the last quarter century. Of it we possess, to say the least, a large and comprehensive literature, ready for practical use, which cannot be said of the Solesmes editions, although these are being constantly improved and popularized. At all events, the two schools differ simply in accuracy of the musical text, and are equally calculated to banish what is trivial, unbecoming, and worldly from the Catholic liturgical service. The history of Catholic controversy warns us, however, that the zealots, forgetting this main purpose of the reform, will now rise to decry the Ratisbon school. This would be unfortunate, so long as it has still the right of existence until the more perfect mode of the ancient and corrected text can be introduced.

Père Charruau's serial, *Brother and Sister*, which is now running in THE DOLPHIN, is one of the most exquisitely told stories that have appeared in recent years. We rank it as the best piece of literary work from the pen of a Catholic priest, apart from *Under the Cedars and the Stars*. Indeed, it is of more thrilling, and yet healthy, interest than even Father Sheehan's stories.

Dr. Hudson-Makuen, Professor of Defects of Speech at the Philadelphia Polyclinic Hospital, writes in *The International Medical Magazine* for December on "What shall we do with the Stammerer?" He argues that stammering is not to be cured by oral exercise generally adopted by advertising institutions, but that it is a functional disease of the nervous system which requires medical treatment such as is usually applied to various forms of neurosis. He promises to tell in a second article what the general practitioner may do for the stammerer. The subject is of interest to speakers and teachers.

Prof. Kuno Meyer, who made his Irish studies at the University of Leipzig and who was recently appointed Celtic Lecturer at the University of Glasgow, has in preparation a work on *The Celtic Church of Great Britain and Ireland.*

The exiled French Benedictines, who have taken refuge in England, are preparing a series of new editions of the Gregorian Chant texts, to be published by Desclée, Lefebvre & Co., in Tournai, Rome and Paris. The ancient music as restored by Solesmes monks is carried out in the monasteries of Farnborough, Hants, and at Appuldurcombe, Isle of Wight, where the French emigrants have now settled.

In connection with the discussion on Gregorian Music it is interesting to note that Professor Haberl, the veteran leader of musical reform in the Church, pledges his thorough coöperation with the efforts of the Pope, and the adherence of the Cecilian Society which has innumerable affiliations throughout the world, to the principles and instructions laid down in the *Motu proprio*, of November 22, 1903. He quietly awaits the directions of the Bishops of the dioceses in which there are members of the Society, in regard to the official Gregorian books and the singing of people at liturgical offices. "We have from the beginning inscribed on our banner obedience to the Supreme Head of the Church—in whatever way the new regulations of the Pope may be carried out and communicated to us, the members of the Society will—please God and St. Cecilia—be obedient and remain obedient." That is noble language from the Ratisbon chief who has spent his life in the cause of true reform, against much and prolonged opposition, by procuring the uniform editions of the Pustets which he may now see supplanted by the Solesmes text as the more ancient and perfect of the two.

The Biblical Commission appointed by the Holy See issues a Bulletin announcing the subject of a prize thesis (offered by Lord Braye) for this year. The subject is: *The principal differences between the Greek text and the ancient Latin versions, especially the Vulgate, of the Gospel of St. Mark.* The discussion is open to any student of a Catholic University and to Catholic students of Oxford and Cambridge who are in Sacred Orders. The thesis must be written in Latin and sent to the Roman Consultor by the end of November of the current year.

Canon O'Hanlon's *Lives of the Irish Saints* will, we trust, be completed by the same industrious and intelligent hand that began the work more than thirty years ago. "October" is nearly completed, and some twenty *fasciculi* are yet required to bring out the remaining material to the end of December.

Students of the Spanish Inquisition will find fresh historical material in the new work by the Marquis of Bute, entitled the *Inquisition in the Canary Islands* (Blackwood). The old Marquis was an industrious critic, and had gathered valuable MSS. from all sources which might throw light upon Church administration in earlier times. The Canary Islands have been under Spanish dominion since the beginning of the fifteenth century. The native Guanches made a long and stubborn resistance to the civilization and faith of their conquerors, and it is with this element that the Inquisition had in large measure to deal. Few countries show more plainly the beneficent influence of Spanish rule than do these islands in point of industry, morals, and the education of the inhabitants. The population of the three main isles of Gran Canaria, Fuerteventura, and Lanzarote, aggregates less than one hundred thousand. The missionary report of 1890 stated that these were nearly all Catholics, there being only some sixty Protestants and seven Jews in the country at that time. We notice, however, from the recent report of Beach's Missions that there are now two British societies established for Protestant sailors.

By the Good Sainte Anne is the title of a novel, announced for next month, from the pen of Anna Chapin Ray, which promises to be of interest to Catholics familiar with the shrine of Beau Pré at Quebec.

Stephenson Browne, the Boston literary correspondent of the *New York Times*, gives us the following bit of news in the *New York Times* (Saturday Review of Books), concerning Mr. Montgomery Carmichael's work in the field of his favorite *Franciscalia*: "The growing interest in Franciscan literature will undoubtedly be stimulated by the publication of Mr. Montgomery Carmichael's English translation of the first critical edition of *The Writings of St. Francis*. This important work is issued by the Franciscan Fathers of Quarachi, who published the *Analecta Franciscana* in three volumes, and also the eleven-volume edition of *Saint Buonaventura*. The Fathers have their own printing press, and carry on their work in the antique fashion, which is the only one known to them. The 'critical edition' has all the learned apparatus so delightful to ecclesiastics, and this will be preserved in the English version. Mr. Carmichael is writing a volume of Franciscan studies, entirely serious affairs, concealing no gentle jest like the pretended biography with which he made his first appearance in English letters."

The proposed changes in the *Roman Breviary* are (at the suggestion of the present Sovereign Pontiff, as we understand), to effect a return to the primitive form of the ferial and festive offices. The calendar of Saints having special offices is to be reduced to a comparatively small number, so as to avoid the frequent repetition of the same Scriptural readings, psalms, and hymns, taken from the Common of Saints. This means that the ferial offices, with the regular distribution of the entire Psalter, will be restored. These will, at the same time, be shortened, especially for the Saturday and Sunday offices. The offices of the great feasts will be

retained in their main form, but all the lessons are to be revised so as to eliminate what is purely legendary and incorrect.

Messrs. Cadieux et Derome have reëstablished their firm in Montreal, and with it that excellent monthly organ for propagating healthy reading in the French language which went by the name of *Le Propagateur des bons livres*. The magazine deserves the support of American Catholics who stand in need of French literature (and these must be quite numerous in the States). They will run no risk in their transactions with a firm that makes fidelity to God and the ancient Church the main criterion of its undertakings in the publishing field. *Le Propagateur* does not simply advertise good books; it also inculcates and seeks to disseminate right views on subjects of religion, virtue, and Christian culture in general.

The January number of the *Annals of the Propagation of the Faith* contains a letter from Mr. W. F. Sands upon the condition of missionary affairs in Korea. Mr. Sands, who is an American, but now a resident of Korea, gives the causes for the religious disturbances which occur so frequently in that country. The letter has a certain timeliness, inasmuch as the eyes of the world are just at present turned to the Far East.

Books Received.

THEOLOGY AND ASCETICA.

DAS NEUE TESTAMENT unseres Herrn Jesus Christus. Übersetzt und erklärt von Augustin Arndt, S.J. Mit Approbation des Heiligen Apostolischen Stuhles, des Bischöfl. Ordinariats und der Ordensobern. 1903. Regensburg, Rom, New York, und Cincinnati: Friedrich Pustet. Pp. 760. Price, $0.80 *net*.

JESUS CHRIST THE WORD INCARNATE. Considerations gathered from the Works of the Angelic Doctor St. Thomas Aquinas. By Roger Freddi, S.J. Translated from the Italian by F. J. Sullivan, S.J. St. Louis, Mo.: B. Herder. 1904. Pp. xi—406. Price, $1.25 *net*.

PRAYERS AND MEDITATIONS ON THE LIFE OF CHRIST. By Thomas Haemerken á Kempis, Canon Regular of the Order of St. Augustine. Translated from the text of the edition of Michael Joseph Pohl, Ph.D., Director of the Royal Gymnasium at Kempen, by W. Duthoit, D. C. L. of Exeter College, Oxford; of the Inner Temple, Barrister-at-Law; late of H. M.'s Bengal Civil Service. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner and Co., Ltd. 1904. Pp. xii—330. Price, $1.35 *net*.

THE REAL ST. FRANCIS ASSISI. By Fr. Paschal Robinson, O.F.M. Reprinted from *The Catholic Mind*. 1904.

L'EXÉGÈSE DE M. LOISY. Les Doctrines. Les Procédés. Par Pierre Bouvier, prêtre. Une brochure in—18 jésus. Nouvelle édition, considérablement augmentée. Paris: Victor Retaux, 82, rue Bonaparte. 1904. Prix, 0 fr. 75.

MORNING AND EVENING PRAYERS. Compiled by William Thornton Parker, M.D., Oblate O.S.B. Northampton, Mass. 1903. Pp. 19.

PASTORAL THEOLOGY. By Rev. William Stang, D.D. Third Edition. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 336.

LE PROPAGATEUR. Bulletin Mensuel du Clergé et des familles. Paraissant le 15 de chaque mois. Directeur: L. J. A. Derome. Abonnement 50 centins. Administration: La Cie Cadieux et Derome, 1666 Rue Notre Dame, Montreal, Can.

CATHOLIC DIRECTORY, ALMANAC, and Clergy List for the Year of our Lord 1904. Containing Complete Reports of all Dioceses in the United States, Canada and Newfoundland, Great Britain and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, and Switzerland. Vol. XVIII. No. 1. Milwaukee, Wis.: The M. H. Wiltzius Company. 1904.

THE DIVINE ARMORY OF HOLY SCRIPTURE. By Rev. Kenelm Vaughan. Second Revised American Edition. St. Louis, Mo.: B. Herder. 1904. Pp. 928. Price, $2.00.

MANUAL OF CONFIRMATION. Containining Instructions and Devotions for Confirmation Classes. In two parts. By the Rev. P. J. Schmitt. New enlarged edition. New York: Joseph Schæfer. 1904. Pp. xii—206.

LITURGICAL.

A SHORT GRAMMAR OF PLAIN CHANT, for the use of Choirs, Schools, Seminaries, and Religious Communities. Revised edition. Boston: Thomas J. Flynn & Co. 1901. Pp. 72. Price, $0.25 *net.*

MANUAL OF PONTIFICAL CEREMONIES. By P. Francis Mershman, O.S.B. St. Louis, Mo.: B. Herder. Pp. 275. Price $0.90 *net.*

EXCERPTA EX RITUALI ROMANO pro Administratione Sacramentorum, ad Commodiorem usum Missionariorum in Septentrionalis Americae Foederatae Provinciis, novis curis novoque ordine disposita. Editio decima tertia. New York and Cincinnati: Fr. Pustet and Co. Pp. x—423. Price, $1.00 *net.*

SHORT INSTRUCTION IN THE ART OF SINGING PLAIN CHANT. With an Appendix containing all Vesper Psalms and the "Magnificat," the Responses for Vespers, the Antiphons of the B.V.M., and various Hymns for Benediction. Designed for the use of Catholic Choirs and Schools. By J. Singenberger, Knight of the Order of St. Gregory the Great, Prof. of Music, President of the American St. Caecilia Society, Editor and Publisher of the "Caecilia." Fourth, revised and enlarged edition. New York and Cincinnati: Fr. Pustet and Co. Pp. 97. Price, $0.25 *net.*

MUSICAL GUIDE FOR REQUIEM MASSES. For the use of priest, organist, and choir. By W. P. Schilling, Organist and Choirmaster, St. Peter's Cathedral, Scranton, Pa. Scranton, Pa.: W. P. Schilling.

EDUCATIONAL.

BOSQUEJO DE UN DICCIONARIO TÉCNICO de Filosofia y Teologia Musulmanas. Por Miguel Asín Palacios. Catedrático de Lengua Arabe en la Universidad Central. Zaragoza: Mariano Escar, Tipografo. Calle de San Miguel, 12. 1903. Pp. 41.

KUNSTLEHRE IN FÜNF TEILEN. Von Gerhard Gietmann, S.J., und Johannes Sörensen, S.J. Fünfter Teil (Schluss). Æsthetik der Baukunst. Freiburg im Breisgau: Herdersche Verlagshandlung; Wien, Strassburg, München, und St. Louis, Mo. Pp. viii—390. Price, $2.35 *net.*

LES PRÉDICATEURS DE LA SCÈNE. Par François Veuillot. Un Vol. in—18 jésus. Paris: Victor Retaux, 82, rue Bonaparte. 1904. Prix, 3 fr. 50.

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1902. Volume II. Washington: Government Printing Office. 1903. Pp. vii—2447.

BELLES-LETTRES.

VIA DOLOROSA. By a North Country Curate. St. Louis, Mo.: B. Herder; London: Sands & Co. 1904. Pp. vi—403. Price, $1.35 *net.*

WANTED—A SITUATION, and other Stories. By Isabel Nixon Whiteley, author of the *Falcon of Langéac*, *For the French Lilies*, etc. St. Louis, Mo.: B. Herder. 1904. Pp. 191.

THE THREE HOLY KINGS. An Historical Drama in Five Acts. By Frederic Ebersweiler, S.J. Translated from the German by a Member of the same Society. St. Louis, Mo.: B. Herder. 1904. Pp. 103. Price, $0.50 *net.*